Ṣaḥīḥ Muslim

With the Full Commentary by

Imam al-Nawawī

Translated and Edited by

Adil Salahi

VOLUME

·SIX·

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TRANSLITERATION TABLE

Arabic Consonants

Initial, unexpressed medial and final: ء ’

ا	a	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

With a *shaddah*, both medial and final consonants are doubled.

Vowels, diphthongs, etc.

Short:	ـَ a	ـِ i	ـُ u
Long:	ـَا ā	ـِي ī	ـُو ū
Diphthongs:	ـَوْ aw		
	ـَيْ ay		

In the name of God, the Most Compassionate, the Ever Merciful

PREFACE

We live in a time when people can spread their views around the globe at the touch of a button. Yet such views may come from people of little knowledge who can confuse and even misguide others. This is a concern that has become particularly acute with the widespread misrepresentation of Islam, both by those hostile towards it, and, unfortunately, even those who claim to profess it. Through their evil but eloquent schemes, such people can misrepresent the sacred teachings of this religion, and direct the ignorant and the ill-fated to perpetrate heinous crimes against both an innocent public and an innocent religion. Such deception and misinterpretation has sadly become all too common in our day, and among its causes is, undoubtedly, the relative inaccessibility of sound Islamic scholarship and literature in the English language. An additional cause is the suggestion that there is no difference between experts and non-experts. It is as though God never declared in His Book: '*How can those who know be equal to those who do not know?*' (39: 9)

A plethora of problems can arise when non-experts begin to consider themselves experts on a subject matter. One can vividly illustrate with the example of a person who requires medical attention. A sensible individual would choose to be treated by a medical professional—an expert in the field—rather than risk their health by consenting to a medical procedure from someone who fancies themselves a doctor simply because they have read a medical textbook in their spare time. Indeed, there are serious legal consequences for those who claim to practice medicine without a recognized licence—one which is granted because they have been through rigorous training and examination. Such legal repercussions are entirely appropriate of course, for such frauds place people's worldly lives at risk. Yet why is it that when it comes to our health we seek an expert opinion,

but when it comes to our everlasting Hereafter so many of us prefer to follow someone who considers himself an expert after reading just a couple of books? Simply put: why do we risk our eternity by following those who are not qualified? Why do we not seek out recognized experts? As God the Almighty says: '*ask the people of knowledge if you do not know*.' (16: 43) It is precisely to address this gap between scholarly works and non-scholarly opinions that we have endeavoured to produce this invaluable resource.

After reading the entirety of *al-Minhāj* in Turkish, the Director of Organisational Management at Islamic Community Milli Gorus (ICMG) Youth Australia, Adem Temel, conducted a meeting with our small team in which we studied the book and recognized how blessed we were to have access to such a stupendous work. It was evident that the renowned scholar and author of *al-Minhāj*, Imam al-Nawawī, may God have mercy on him, had wisdom and knowledge many today are in desperate need of. Indeed, *al-Minhāj* is one of the greatest and most respected commentaries on *Ṣaḥīḥ* Muslim. While an English translation of a hadith can struggle to convey its apparent meaning, let alone the appropriate context and other subtleties, commentaries by experts like Imam al-Nawawī can shed light on hadiths more comprehensively and thus give us greater access to the intended meaning while guarding us against misunderstanding. During a subsequent meeting, our team compared the Turkish translation of *Fī Ẓilāl al-Qur'an* with the English translation by Dr Adil Salahi and were impressed by the remarkable consistency between the two translations. Immediately thereafter, the team made the decision to contact Dr Salahi with a view to proposing that he translate Imam al-Nawawī's *al-Minhāj* into English. We were overjoyed to hear his positive response.

A number of people and organizations have contributed to this project. Firstly, this work would not have been possible without Adil Salahi's mastery of both the Arabic and English languages. His love of Prophet Muhammad, peace and blessings be upon him, and his dedication to making knowledge accessible has led to the translation of significant works from the Islamic literary heritage. Second, the ICMG Youth Australia and Kube Publishing (UK) teams worked closely to meet all project timelines. Third, many individuals and groups volunteered to support this project both physically and financially. Lastly, and most importantly, God, the Almighty,

guided us, brought ease, and opened closed doors to make everything possible.

‘… and my success can only come from God. In Him I put my trust, and to Him I will return.’ (11: 88)

Halim Erbasi
ICMG Youth Australia
Director of Education

BEFORE YOU READ

There are some important points that the reader, particularly a student of Hadith, needs to bear in mind when using this book. Although these have been explained in the Introduction to the first volume, it is considered worthwhile to remind readers of the editorial method followed in this work.

1. Numbering and references

It is surprising, but there has never been a full and serial numbering of hadiths in *Ṣaḥīḥ* Muslim, and hence references to hadiths vary. A hadith is often referenced by book and chapter: 'Related by Muslim, Book of Faith, Chapter so-and-so', and so forth. This is a difficult method of referencing, particularly because the headings of some chapters run into two or three lines, or even longer. The fullest numbering of the hadiths in *Ṣaḥīḥ* Muslim is that given in *al-Muʿjam al-Mufahras li-Alfāẓ al-Ḥadīth*, but many hadiths are left without numbers. These are versions of the previous hadith, differing only in their chains of transmission, and it was probably felt that they should count with the earlier and often more complete version.

Al-Muʿjam al-Mufahras is a concordance of the words of the Prophet's hadiths listed in the most important nine anthologies: al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, as well as Mālik's *al-Muwaṭṭa'*, Ahmad's *al-Musnad* and al-Dārimī's *Sunan*. It was prepared by a group of forty Western researchers of Islamic studies under the supervision of Arent Jan Wensinck (1882–1939) and edited by the Egyptian scholar Muhammad Fu'ād ʿAbd al-Bāqī (1882–1967).[i]

However, *al-Muʿjam al-Mufahras* gives a serial number to each 'book' in Muslim's *Ṣaḥīḥ*. Thus, it lists the numbers of the hadiths in the Book of Faith from 1 to 380, and then begins the numbering in the Book of Cleansing from 1. As such, it does not give a complete serial numbering to

the entire anthology. I have therefore decided to provide serial numbering, giving every hadith its own numbered identification. In doing so, I follow the method adopted by the late hadith scholar Mūsā Shāhīn Lāshīn (1920–2009) in his 10-volume commentary, *Fatḥ al-Munʿim fī Sharḥ Ṣaḥīḥ Muslim*. This method does not assign a number for a hadith that differs from the one before it only in its chain of transmission, but that has exactly the same text.

Muslim's *Ṣaḥīḥ* has been translated into English by Abd al-Hamid Siddiqui. The translation is well circulated and its better known edition, published by Dār al-Salām, is available online. After looking carefully at this translation, I have decided to provide my own. However, the translation gives a full serial numbering of the hadiths listed by Muslim, bringing the total to 7,190 hadiths. This is different from Lāshīn's method of numbering, which brings the total to 6,571 hadiths. To make it easier for readers who wish to refer to Dār al-Salām's translation, I give the number in that translation in brackets before the chain of transmission.

Thus, three sets of numbers are included before the chain of transmission of each hadith. The first is a complete serial number following Lāshīn's method. The second is that of *al-Muʿjam al-Mufahras* and the third is that of Dār al-Salām's translation given in brackets. Where Lāshīn or *al-Muʿjam al-Mufahras* does not give a hadith a number, because it is the same as the hadith before it, I follow the convention of giving it the mark '000'. Thus, either of the first two numbers may be replaced by 000. Where Dār al-Salām's translation omits a hadith or does not give it a number, I give it the mark '0'. The pattern of numbering is simplified, as follows:

Lāshīn – *Al-Muʿjam* – (Dār al-Salām)

This applies to all the hadiths that are entered in the anthology itself, beginning with the Book of Faith. Imam Muslim wrote a long introduction to his work, explaining his method. In it, he includes ninety-two hadiths and statements by the early scholars of Hadith. These are given separate numbers, from 1 to 92. Only a few of these are entered in *al-Muʿjam al-Mufahras*, because the majority are attributed to scholars of Hadith.

Whichever is entered in *al-Muʿjam al-Mufahras* its number is stated. Dār al-Salām's translation does not include this introduction.

When a hadith is entered in any of the other five anthologies considered to be the most authentic, I mention these in a footnote. Where no such information is given, it means that the hadith is entered only in Muslim's anthology. The Arabic original of each hadith is given immediately after the English translation, but this applies to the main body of the anthology, not to Muslim's introduction.

Imam Muslim divided his anthology into books, each covering an important area of the Islamic faith, such as the Book of Faith, the Book of Prayer, etc. He did not make further classification. It was left to Imam al-Nawawī to divide each book into chapters, and give headings to these. These chapters were later given numbers in *al-Muʿjam al-Mufahras*. The headings and their numbers are given in this translation. However, as many headings tend to be long, I have tried to reduce them while retaining the elements highlighted in the headings. It should be pointed out, however, that some of these chapters are not given numbers. Where no number is given to a chapter in *al-Muʿjam al-Mufahras*, it appears without a number in this translation.

There are a few instances where the same number is given to two consecutive hadiths. In order to indicate that this is not an error, but merely following the Arabic original, the repetition is indicated by the symbol [R].

2. The chain of transmission

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words *ḥaddathanā*, *akhbaranā*, *anba'anā*, and *ʿan*, have different meanings, although linguistically speaking they are very similar and denote receiving information from a named person. However, *ḥaddathanā* is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly. *Akhbaranā* and *anba'anā* are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher's books in the presence of the teacher. *Anba'anā* does not specify this process, but means that the information was passed on by the teacher or

in his presence. *ʿAn*, on the other hand, does not specify any process, nor does it specify that the reporter actually heard the teacher's narration or his student's reading out in his presence. Indeed, it could, thus, mean that the reporter heard the hadith from a colleague who was in the teacher's circle at the time.

In order to reflect these differences, 'narrated' is the term used here for *ḥaddathanā*, 'reported' for *akhbaranā*, 'mentioned' for *anba'anā*, and 'from' for *ʿan*. However, any of the first three ways could involve a one-to-one situation in which the reporter is the only one present with his teacher. In Arabic, this is marked by changing the last letter in the three Arabic words, using 'ī' instead of 'ā'. Thus the words become *ḥaddathanī*, *akhbaranī*, and *anba'anī*. To reflect the difference in the English translation the words 'to me' have been used after 'narrated', 'reported' and 'mentioned' to indicate the one-to-one situation, while the three words on their own indicate the presence of others when the narration took place.

Readers will also note that in some hadiths the chain of transmission includes the mark [H]. This is indicated in Arabic by the use of the letter [Ḥ], and it may occur once, twice, or even more in the chain of transmission of the same hadith. What this signifies is that the hadith is narrated by two or more chains of transmission, but these join up at some stage. Rather than give them separately, repeating the names of reporters from where they join up to the Prophet's companion, Hadith scholars use this way to indicate that the different chains are joined at this point.

Another symbol used in the chain of transmission is [R], but this is much less frequent. It simply indicates that the number given to a particular hadith is repeated, which means that the number has been given to more than one hadith instead of giving each of them a separate number.

Sometimes Muslim narrates a hadith from three of his teachers and uses the word 'narrated', but their methods of learning from their teacher whom they quote differ. Muslim is too careful and meticulous to overlook this fact. He makes this clear by immediately adding something like: 'The first said "narrated" and the other two said "reported".'

3. Word usage

The usage of some Arabic words need to be explained. The word ‘imam’ is often used in reference to some scholars quoted in this work. It is also used in reference to both Muslim and al-Nawawī. There is, however, a very clear difference in the use of this word by Sunni Muslims and the Shia.

Linguistically speaking, *imām* means ‘leader’ and is often used, particularly in books of Islamic Jurisprudence, or *fiqh*, to refer to the ruler or the head of state, whether he has the title of caliph or some other title. It is also commonly used to refer to the person who leads congregational prayer. In this second usage, there is no difference between the one who leads the prayer and anyone in the congregation, except that the imam leads and the congregation follow.

A far more common usage of the word is as a title of respect added before the name of a scholar who is recognized for his high achievement and scholarship. This is how it is mostly used in this work. It may, however, also be used here in the sense of the ‘leader of congregational prayer’ when this topic is discussed, but as such will be clearly identified at that juncture. A scholar who is considered an imam has no special distinction, apart from what his scholarship gives him; he does not enjoy any special status. It will be noted in this work that the views of some such scholars are outlined, and discussed or rejected. This is clearly a matter of scholarly difference that does not detract from the high standing of the scholar or the one who differs with him.

The Shia have a totally different concept of ‘imam’. They give this status to twelve people starting with ʿAlī ibn Abī Ṭālib, the Prophet’s cousin, followed by eleven of his descendants through Fāṭimah, his wife and the Prophet’s daughter. To the Shia, those imams were infallible and enjoy a rank that is almost equal to that of the Prophet. Indeed, the way some Shia speak of the third Imam, al-Ḥusayn, the Prophet’s grandson, gives at times the impression that they rank him above the Prophet himself. Moreover, the Shia believe that the twelfth Imam was taken away and did not die: he will return at some point when he will bring justice to the world. This Shia concept is absolutely unacceptable to Sunni Muslims who do not recognize any such status as belonging to anyone.

We speak of a hadith having a chain of transmission and we mention ‘transmitters’. We also use the words ‘reporter’ and ‘narrator’. These three words are used interchangeably and they refer to the people named in the chain of transmission. These have the same status with regard to how the Prophet’s statement or action is taught and learnt. When we use the verb ‘narrate’ we are referring to the action of stating the hadith, whether by reading it out loud or otherwise. However, the word ‘narrate’ is often used in Islamic literature in reference to the works of the leading scholars of Hadith and what they include in their anthologies. Thus, we often see phrases like ‘al-Tirmidhī narrated …’, ‘al-Bukhārī narrated …’. It is felt that it is better to distinguish the mere quoting of a hadith and its entry in an anthology. Therefore we use the word ‘narrate’ to indicate quoting a hadith and the word ‘relate’ to mean the ‘entry in a Hadith anthology’. Thus, we say: ‘al-Bukhārī relates in his *Ṣaḥīḥ*’, or ‘al-Bayhaqī relates in *Shuʿab al-Īmān*’, or ‘al-Nasā’ī relates in *al-Sunan al-Kubrā*’.

The words Abū and Abī are often used in the names of hadith reporters and scholars. These two are the same word, but the endings are case markers according to their position in the sentence. Invariably, Abū is used at the beginning of the sentence and when not preceded by a name, while Abī is used when preceded by the word ‘ibn’. There are other situations that indicate which of the two should be used. Both words mean ‘father of’ and their use indicates an appellation of respect.

The word *mawlā* is used to describe some reporters and other persons mentioned in the commentary. This word is one of the few Arabic words that denote opposite meanings. Linguistically, it means both ‘master’ and ‘slave’, and it is used in the Qur’an to refer to God as the *mawlā* of the believers. When someone is referred to as the *mawlā* of another or of a tribe, it most frequently refers to a slave who was set free. He then allied himself with his former master or with his tribe, as this was a recognized practice in Arabia both under Islam and prior to it.

It will be noted that the phrase ‘but God knows best’ is used very frequently in al-Nawawī’s commentary and by the scholars he quotes: this is a mark of humility. They express their views but shy away from presenting these as the true and correct view, to the exclusion of anything different. It is akin to saying that ‘this is what I know, but ultimate knowledge rests with God’.

The word hadith is used with a capital or small ‘h’ and this usage indicates a difference. When it is used with the lower case first letter it refers to a single statement by the Prophet. Hence, the reference to one or more statements by the Prophet is always with the lower case. When it is used with a capital first letter, it refers to the Hadith discipline, which is a specialized branch of study, concerned with the Prophet’s statements, actions and approvals.

4. Arrangement

Imam al-Nawawī discusses three areas in relation to every hadith included in Muslim’s anthology: 1) The general meaning of the hadith and its message. He also outlines the important points it includes and highlights any rulings that it stipulates or may be based on it. 2) The chain of transmission: he identifies the different reporters, giving some information about them and their full names if they are mentioned by first name or by appellation. He also highlights any useful point that the chain provides, and explains any subtle point that reflects Muslim’s careful and meticulous scholarship. 3) He explains the language of the hadith, stating the meanings of individual words, particularly those that may be unfamiliar to readers or became rarely used. Where a word, phrase or sentence may have more than one meaning, he discusses these and shows which, if any, is unacceptable. However, he does not follow a single pattern in the arrangement of his commentary. Sometimes, he begins by discussing the chain of transmission, but often he discusses the general meaning first. He may also start by explaining the language and the meaning of individual words.

In this English version, liberty has been taken to follow a consistent pattern. The meaning of the hadith is given first and then its explanation, under the subheading ‘text explanation’, is provided. This is followed with

any discussion al-Nawawī gives concerning the chain of transmission, using the subheading ‘transmission’. The information al-Nawawī provides about the meaning of individual words and the pronunciation of unfamiliar words and names has been ignored, because these are already reflected in the translation. However, when he discusses alternative meanings, what is considered useful to English readers is included. If it is a matter of pronunciation or a grammatical aspect that does not affect the meaning or the message of the hadith, this has been disregarded.

5. Quotations and references

In his monumental work, al-Nawawī cites numerous quotations from various scholars. At times, he mentions the work from which the quotation is made, but in most cases this is not done. Although his work has been checked and verified several times, and published many times in different countries, none of these undertook the task of checking the original works in order to provide detailed references. There are several reasons for this omission. Many of the original works have not been published, but remain in manuscript form held in different libraries in various countries. Moreover, many of these works are voluminous. For example, al-Nawawī often quotes from Imam al-Ḥaramayn, who wrote a large number of books. As mentioned in the biographical note on Imam al-Ḥaramayn, one of his books is published in twenty-one volumes. Although a discerning scholar may have a good guess as to the book from which a particular quote is taken, finding it may require several hours, if not days of hard work. Imam al-Nawawī died 750 years ago and we cannot blame him for not citing his references according to modern methods of citation. It should be remembered that all the books he read were written in long hand and manuscripts of the same book differed in size, number of pages and style of writing. Readers and students must simply trust to his scholarship and piety with all that he quotes from other scholars. May God bless them all for their meticulous and faithful scholarship.

6. Notes and editorial liberty

In certain cases, it is felt that a note should be added within the text to explain certain points or add a particular perspective. This is not surprising

considering that the book was written nearly eight centuries ago. In order to make the addition very clear, it is preceded by the word ‘Note’ and given an independent paragraph.

In a few cases, a sentence is started by mentioning the author’s name before mentioning what he says, such as ‘al-Nawawī considers these hadiths self-explanatory, adding only …’, and in a very few cases, a short comment by the author is not included in the translation, because time has made it irrelevant and including it would be either confusing or require a long explanatory footnote. Since it is unlikely to concern the reader, it is felt that omission is better. Such liberty is taken only in cases where it is felt that had the author lived in our time, he would have approved of such omission.

Adil Salahi
London
February 2019

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i. Shaykh Muhammad Rashīd Riḍā gave an English copy of *A Manual of the Early Muhammadan Traditions* by Arent Jan Wensinck, Professor of Arabic and Islam at the University of Leiden in Holland, to one of his regular students, Muhammad Fu’ād ʿAbd al-Bāqī, and asked him to translate it into Arabic. ʿAbd al-Bāqī, who was working as a translator at the Agricultural Bank in Cairo at the time, complied and translated the book, but first he wrote to Wensinck for his permission. Wensinck expressed delight at the idea and also sent ʿAbd al-Bāqī a copy of the first part of a concordance of the Prophet’s hadiths that he and other researchers were working on.ʿAbd al-Bāqī reviewed the work and found many mistakes. He made a list of these and sent it to Wensinck, who was delighted with the input and recruited ʿAbd al-Bāqī as editor of the entire *al-Muʿjam al-Mufahras* concordance.

Al-Muʿjam al-Mufahras is published in Arabic in eight volumes and is indispensable for any researcher in Islamic Studies. Words are listed

alphabetically, and a short sentence or phrase in which the word occurs is given. Then the hadith which includes the sentence or phrase is referenced to any of the nine anthologies. ʿAbd al-Bāqī's role is acknowledged by Wensinck in the Introduction, and working on this concordance enabled Muhammad Fu'ād ʿAbd al-Bāqī to subsequently undertake his own highly acclaimed concordance of the Qur'an.

BOOK
OF
FUNERAL
PRAYER

CHAPTER 14

COVERING THE DECEASED'S BODY

[1877–48]. (Dar al-Salam 2056-2057) Zuhayr ibn Ḥarb, Ḥasan al-Ḥulwānī and ʿAbd ibn Ḥumayd narrated:[i] Yaʿqūb (who is Ibn Ibrāhīm ibn Saʿd) (ʿAbd said: 'reported to me' and the other two said: 'narrated'); my father narrated; from Ṣāliḥ; from Ibn Shihāb; that Abu Salamah ibn ʿAbd al-Raḥmān reported to him; that ʿĀ'ishah, the Mother of the Believers, said: **'When God's Messenger (peace be upon him) passed away, he was fully covered with a striped, embroidered garment'.**

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ الآخَرَانِ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: سُجِّيَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ مَاتَ بِثَوْبِ حِبَرَةٍ.

Isḥāq ibn Ibrāhīm and ʿAbd ibn Ḥumayd narrated: both said: ʿAbd al-Razzāq reported; Maʿmar reported [H]. Also, ʿAbdullāh ibn ʿAbd al-Raḥmān al-Dārimī narrated; Abu al-Yamān re-ported; Shuʿayb reported; from al-Zuhrī; with this chain of transmission: **the same text.**

وَحَدّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: اخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، ح. وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ سَوَاءً.

Text Explanation

This hadith speaks about covering the body of the deceased before preparing the body for burial. It is desirable to cover the whole of the body, and this is agreed by all scholars, so that no part of the body, particularly the private parts, are visible. Our scholars said that one end of the garment or the cloth with which the body is covered should be folded under the deceased's head and the other end folded under his legs to ensure that it remains covered. This takes place after removing the clothes the deceased was wearing at the time of his death. The clothes are removed so that his body is not affected by them.

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i. Related by al-Bukhari, 5814; Abu Dāwūd, 3120.

CHAPTER 15

CHOOSING A GOOD SHROUD

[1878–49]. (Dar al-Salam 2058) Ḥarūn ibn ʿAbdullāh and Ḥajjā ibn al-Shāʿir narrated:ⁱ both said: Ḥajjāj ibn Muhammad narrated; Ibn Jurayj said: Abu al-Zubayr reported; that he heard Jābir ibn ʿAbdullāh narrating; that **‘The Prophet (peace be upon him) addressed the people one day and mentioned one of his companions who died. He was given a short shroud and buried at night. The Prophet censured against anyone being buried at night so that the funeral prayer can been said, unless it is absolutely necessary. The Prophet also said: “When any of you wraps his [deceased] brother with a shroud, he should give him a good shroud”.’**

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ، يُحَدِّثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا، فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ، وَقُبِرَ لَيْلاً. فَزَجَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ، حَتَّى يُصَلَّى عَلَيْهِ. إِلاَّ أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ. وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ».

Text Explanation

This hadith disapproves of burying a deceased person at night. Scholars say the reason is that a burial during the day is attended by many people who would offer the funeral prayer for the deceased, while at night it is only attended by a few. It is also said that people used to bury their dead at night because the shroud with which they covered the deceased was a poor one, and night burial ensured this remained unknown. This is suggested by the beginning and the end of the hadith. *Qadi* ʿIyāḍ said: 'Both reasons are valid, and it appears that the Prophet intended them both. Scholars have mentioned this'. The Prophet adds, 'unless it is absolutely necessary'. This shows that in cases of necessity, it is acceptable to bury a dead person at night.

Scholars express different opinions about night burial. Al-Ḥasan al-Baṣrī disapproved of it except in cases of necessity. This hadith may be cited in support of this view. The majority of scholars, of earlier and later generations, say that it is not discouraged. In support of their view, they cite the fact that Abu Bakr al-Ṣiddīq, the first caliph, and a number of the early Muslims were buried at night, and there was no censure of the fact. They also cite the hadith that mentions the black woman who used to clean the mosque; she died and was buried at night. The Prophet missed her and enquired about what happened to her. He was told that she died and was buried at night. He said: 'You should have informed me'. They said: 'It was dark'.[ii] He did not censure their action. Scholars who do not object to night burial respond that this hadith states the censure because the funeral prayer was not said for the deceased, not for the mere burial at night. A censure was due for not offering the funeral prayer, or for the small number of those who offered it, or for the poor shroud used to wrap the deceased, or for all of these reasons together.

A question arises about burial at a time when prayer is discouraged and whether the funeral prayer may be offered at these times. Different scholars express different opinions. Al-Shāfiʿī and his disciples say that these actions are not discouraged, unless the delay to these times is deliberate and for no valid reason. Mālik is quoted by Ibn ʿAbd al-Ḥakam to have said: 'The funeral prayer is not offered after the light of day becomes apparent until

the sun has risen and after the sun has become yellow until it has set, unless it is feared that the body of the deceased will be affected'. Abu Ḥanīfah said that the funeral prayer and burial are discouraged at the time of sunrise, sunset and midday. Al-Layth discouraged the funeral prayer at all times when prayer is discouraged.

The hadith orders that the shroud used to wrap the body of the deceased should be a good one. Scholars said that this does not mean to choose rich and expensive material. What it means is that it should be clean, unstained, thick and covering the body well. It should be of average material, and of the quality the deceased used to wear during his or her life, neither better nor worse.

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i. Related by Abu Dāwūd, 3148; al-Nasā'ī, 1894 and 2013.

ii. Another hadith mentions that the Prophet asked that he should be showed her grave, and he went there and offered the funeral prayer for her.

CHAPTER 16

A FAST PACE IN FUNERALS

[1879–50]. (Dar al-Salam 2059) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated:ⁱ both from Ibn ʿUyaynah. Abu Bakr said: Sufyān ibn ʿUyaynah narrated; from al-Zuhrī; from Saʿīd; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘Move fast with a funeral. If it is a good one, it is good (perhaps he said) you bring to it. And if it is otherwise, then you remove an evil off your shoulders’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ - لَعَلَّهُ قَالَ - تُقَدِّمُونَهَا عَلَيْهِ، وَإِنْ تَكُنْ غَيْرَ ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ.

[1880–000]. (Dar al-Salam 2060) Muhammad ibn Rāfiʿ and ʿAbd ibn Ḥumayd narrated to me: both from ʿAbd al-Razzāq; Maʿmar reported [H]. Also, Yaḥyā ibn Ḥabīb narrated; Rawḥ ibn ʿUbādah; Muhammad ibn Abi Ḥafṣah; both from al-Zuhrī; from Saʿīd; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text, except that in Maʿmar’s narration he says: ‘I only know that he attributes the hadith to the Prophet’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح. وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ قَالَ: لاَ أَعْلَمُهُ إِلاَّ رَفَعَ الْحَدِيثَ.

[1881–51]. (Dar al-Salam 2061) Abu al-Ṭāhir, Ḥarmalah ibn Yaḥyā and Ḥarūn ibn Saʿīd al-Aylī narrated to me:[ii] Ibn Wahb (Ḥarūn said: ‘narrated’ and the other two said: ‘reported’); Yūnus ibn Yazīd reported to me; from Ibn Shihāb; he said: Abu Umāmah ibn Sahl ibn Ḥunayf narrated to me; from Abu Hurayrah. He said: **‘I heard God’s Messenger (peace be upon him) say: “Move fast with a funeral. If it is a good one, you are bringing it to what is good, and if it is otherwise, you are removing an evil off your shoulders”.’**

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالَ هَارُونُ حَدَّثَنَا وَقَالَ الآخَرَانِ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ. وَإِنْ كَانَتْ غَيْرَ ذَلِكَ، كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

Text Explanation

These hadiths make it clear that funerals should proceed at a good pace, for the reason mentioned by the Prophet. Our scholars and others said that when taking the body of the deceased to the graveyard, it is desirable to walk fast, provided that it is not too fast so as to endanger the coffin. Carrying the deceased to the graveyard is a collective duty. It is not permissible to carry it in a disrespectable fashion, nor in a way whereby it might fall. Only men are allowed to carry the coffin, even if the deceased is a woman, because men are physically stronger. Moreover, a person who is helping to carry the coffin may inadvertently expose a part of his body. What we mentioned of walking fast as the meaning of the hadith is the right view, to which the majority of scholars subscribe. *Qaḍī* ʿIyāḍ mentions that some scholars say that the speed mentioned by the hadith refers to preparing the deceased for burial, once the death has been confirmed. This is false because the Prophet says in the above hadith: ‘If it is otherwise, you are removing an evil off your shoulders’. Some early scholars mention that speed is discouraged, but this is understood to refer to great speed that may endanger the process.

The Prophet says: ‘If it is otherwise [i.e., other than good], you are removing an evil off your shoulders’. This means that this particular person is far from God’s Mercy. As such, you serve no interest by accompanying it. We may deduce from this that it is better for a Muslim to stay away from people who are negligent of their religious duties and those who commit what Islam forbids.

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i. Related by al-Bukhari, 1315; Abu Dāwūd, 3181; al-Tirmidhi, 1015; al-Nasā’ī, 1909; Ibn Mājah, 1477.

ii. Related by al-Nasā’ī, 1910.

CHAPTER 17

THE IMPORTANCE OF THE FUNERAL PRAYER

[1882–52]. (Dar al-Salam 2062) Abu al-Ṭāhir, Ḥarmalah ibn Yaḥyā and Ḥarūn ibn Saʿīd al-Aylī narrated to me (Ḥarmalah's and Ḥarūn's text):[i] Ibn Wahb (Ḥarūn said: 'narrated' and the other two said: 'reported'); Yūnus reported to me; from Ibn Shihāb; ʿAbd al-Raḥmān ibn Hurmuz al-Aʿraj narrated to me; that Abu Hurayrah said: **'God's Messenger (peace be upon him) said: "Whoever takes part in a funeral until the prayer for the deceased has been completed shall have one portion [of reward], and whoever takes part until it has been buried shall have two portions". People asked: "What are these two portions?" He said: "Like two great mountains".'**

Abu al-Ṭāhir's narration ended here, but the other two added: Ibn Shihāb said: Sālim ibn ʿAbdullāh ibn ʿUmar said: **'Ibn ʿUmar used to leave a funeral after the prayer had finished. When he learnt what Abu Hurayrah narrated, he said: "We have missed out on many a portion".'**

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لِهَارُونَ وَحَرْمَلَةَ. قَالَ هَارُونُ حَدَّثَنَا وَقَالَ الآخَرَانِ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزَ الأَعْرَجُ أَنَّ أَبَا

هُرَيْرَةَ قَالَ: قَالَ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». انْتَهَى

حَدِيثُ أَبِي الطَّاهِرِ، وَزَادَ الآخَرَانِ: قَالَ ابْنُ شِهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصَرِفُ. فَلَمَّا بَلَغَهُ حَدِيثُ أَبِي هُرَيْرَةَ قَالَ: لَقَدْ ضَيَّعْنَا قَرَارِيطَ كَثِيرَةً.

[1883–000]. (Dar al-Salam 2063) Abu Bakr ibn Abi Shaybah narrated:[ii] ʿAbd al-Aʿlā narrated [H]. Also, Ibn Rāfiʿ and ʿAbd ibn Ḥumayd narrated; from ʿAbd al-Razzāq; both from Maʿmar; from al-Zuhrī; from Saʿīd ibn al-Musayyib; from Abu Hurayrah; from the Prophet (peace be upon him): **up to ‘like two great mountains’ - they did not mention the rest.**

In ʿAbd al-Aʿlā’s narration: **‘until it is over’** and in ʿAbd al-Razzāq’s narration: **‘until it is placed in the grave’.**

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، ح. وَحَدَّثَنَا ابْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، كِلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِلَى قَوْلِهِ الْجَبَلَيْنِ الْعَظِيمَيْنِ. وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

وَفِي حَدِيثِ عَبْدِ الأَعْلَى: «حَتَّى يُفْرَغَ مِنْهَا» وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «حَتَّى تُوضَعَ فِي اللَّحْدِ».

[1884–000]. (Dar al-Salam 2064) ʿAbd al-Malik ibn Shuʿayb ibn al-Layth narrated to me: my father narrated; from my grandfather; he said: ʿUqayl ibn Khālid narrated to me; from Ibn Shihāb; that he said: several people narrated to me from Abu Hurayrah; from the Prophet (peace be upon him): **the same text as narrated by Maʿmar, and he said: ‘and whoever follows it until it is buried’.**

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: حَدَّثَنِي رِجَالٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. بِمِثْلِ حَدِيثِ مَعْمَرٍ وَقَالَ: «وَمَنِ اتَّبَعَهَا حَتَّى تُدْفَنَ».

[1885–53]. (Dar al-Salam 2065) Muhammad ibn Ḥātim narrated to me: Bahz narrated; Wuhayb narrated; Suhayl narrated to me; from his father; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘Whoever prays the funeral prayer but does not follow it shall have one portion [of reward]. If he follows it, he shall have two portions’. [People] asked: ‘What are these portions?’ He said: ‘The smaller of the two is like Mount Uḥud.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى عَلَى جَنَازَةٍ وَلَمْ يَتْبَعْهَا فَلَهُ قِيرَاطٌ، فَإِنْ تَبِعَهَا فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «أَصْغَرُهُمَا مِثْلُ أُحُدٍ».

[1886–54]. (Dar al-Salam 2066) Muhammad ibn Ḥātim narrated to me: Yaḥyā ibn Saʿīd narrated; from Yazīd ibn Kaysān; Abu Ḥāzim

narrated to me; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘Whoever offers the funeral prayer for a deceased person earns one portion, and the one who follows it until it is placed in the grave earns two portions’. I said: ‘Abu Hurayrah, what is this portion?’ He said: ‘Like Mount Uḥud’.**

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنِ اتَّبَعَهَا حَتَّى تُوضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ». قَالَ: قُلْتُ يَا أَبَا هُرَيْرَةَ وَمَا الْقِيرَاطُ قَالَ «مِثْلُ أُحُدٍ»

[1887–55]. (Dar al-Salam 2067) Shaybān ibn Farrūkh narrated:[iii] Jarīr (meaning Ibn Ḥāzim) narrated; Nāfiʿ narrated; he said: Ibn ʿUmar was told that Abu Hurayrah said: **‘I heard God’s Messenger (peace be upon him) say: “Whoever follows a funeral shall have a portion of reward”.’ Ibn ʿUmar said: ‘Abu Hurayrah has told us too many [hadiths]’. He sent to ʿĀ’ishah to ask her and she confirmed what Abu Hurayrah said. Ibn ʿUmar said: ‘We have missed out on many portions’.**

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - حَدَّثَنَا نَافِعٌ قَالَ: قِيلَ لِابْنِ عُمَرَ إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ مِنَ الأَجْرِ». فَقَالَ ابْنُ عُمَرَ: أَكْثَرَ عَلَيْنَا أَبُو هُرَيْرَةَ. فَبَعَثَ إِلَى عَائِشَةَ فَسَأَلَهَا، فَصَدَّقَتْ أَبَا هُرَيْرَةَ. فَقَالَ ابْنُ عُمَرَ: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[1888–56]. (Dar al-Salam 2068) Muhammad ibn ʿAbdullāh ibn ʿUmar narrated to me:[iv] ʿAbdullāh ibn Yazīd narrated; Ḥaywah narrated to me; Abu Ṣakhr narrated to me; from Yazīd ibn ʿAbdullāh ibn Qusayṭ that he narrated to him; that Dāwūd ibn ʿĀmir ibn Saʿd ibn Abi Waqqāṣ narrated to him; from his father; that **he was sitting with ʿAbdullah ibn ʿUmar when Khabbab the owner of the compartment came and said: ‘O ʿAbdullah ibn ʿUmar, have you heard what Abu Hurayrah says? That he heard God’s Messenger say: “Whoever comes out with a funeral from its home, offers the funeral prayer, then follows the coffin until the deceased is buried shall have two portions of reward; each portion like Mount Uḥud. And whoever offers the funeral prayer and leaves earns a reward like Mount Uḥud”? Ibn ʿUmar sent Khabbab to ʿĀ’ishah to ask her about what Abu Hurayrah said and to come back and tell him what she said. Ibn ʿUmar took a handful of pebbles from the mosque and continued to turn them around in his hand until the messenger came back. He told him that ʿĀ’ishah said: “Abu Hurayrah was right”. Ibn ʿUmar threw the pebbles in his hand on the floor and said: “We have missed out on many portions”.’**

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، حَدَّثَنِي حَيْوَةُ، حَدَّثَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، أَنَّهُ حَدَّثَهُ أَنَّ دَاوُدَ بْنَ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدَّثَهُ عَنْ أَبِيهِ، أَنَّهُ كَانَ قَاعِدًا عِنْدَ عَبْدِ اللهِ بْنِ عُمَرَ، إِذْ طَلَعَ خَبَّابٌ صَاحِبُ الْمَقْصُورَةِ فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ أَلاَ تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ. إِنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّى عَلَيْهَا، ثُمَّ تَبِعَهَا حَتَّى تُدْفَنَ، كَانَ

لهُ قِيرَاطانِ مِنْ اجْرٍ، كلّ قِيرَاطٍ مِثْلَ احُدٍ. وَمَنْ صَلى عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُحُدٍ». فَأَرْسَلَ ابْنُ عُمَرَ خَبَّابًا إِلَى عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ، ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ. وَأَخَذَ ابْنُ عُمَرَ قَبْضَةً مِنْ حَصَى الْمَسْجِدِ يُقَلِّبُهَا فِي يَدِهِ، حَتَّى رَجَعَ إِلَيْهِ الرَّسُولُ فَقَالَ: قَالَتْ عَائِشَةُ صَدَقَ أَبُو هُرَيْرَةَ. فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَى الَّذِي كَانَ فِي يَدِهِ الأَرْضَ، ثُمَّ قَالَ لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[1889–57]. (Dar al-Salam 2069) Muhammad ibn Bashshār narrated:[v] Yaḥyā (meaning Ibn Saʿīd) narrated; Shuʿbah narrated; Qatādah narrated to me; from Sālim ibn Abi al-Jaʿd; from Maʿdān ibn Abi Ṭalḥah al-Yaʿmari; from Thawbān, God's Messenger's *mawla*; that **'God's Messenger (peace be upon him) said: "Whoever offers the funeral prayer shall have one portion, and if he then stays until it is buried shall have two portions, each portion like Mount Uḥud".**

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ، فَإِنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ: الْقِيرَاطُ مِثْلُ أُحُدٍ.

[1890–000]. (Dar al-Salam 2070) Ibn Bashshār narrated: Muʿādh ibn Hishām narrated; my father narrated; he said: And Ibn al-Muthannā narrated; Ibn Abi ʿAdiy narrated; from Saʿīd [H]. Also,

Zuhayr ibn Ḥarb narrated to me; ʿAffān narrated; Abān narrated; all from Qatādah; with this same transmission: **the same text, but Saʿid's and Hisham's narration adds: 'The Prophet (peace be upon him) was asked about the portion, and he said: "Like Mount Uḥud".'**

وَحَدَّثَنِي ابْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا أَبَانُ، كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ: مِثْلَهُ. وَفِي حَدِيثِ سَعِيدٍ وَهِشَام: سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْقِيرَاطِ فَقَالَ: «مِثْلُ أُحُدٍ».

Text Explanation

Hadith No. 1882 quotes the Prophet (peace be upon him): ‘Whoever takes part in a funeral until the prayer for the deceased has been completed shall have one portion [of reward]; and whoever takes part until it has been buried shall have two portions’. The hadith urges people to take part in the funeral prayer and to follow funerals to the burial place and stay until it is buried. The hadiths confirm that one portion of reward is earned by joining the funeral prayer, while the other is earned by following the funeral and staying until the burial has taken place. Thus, the total is two portions. This is clearly stated in the hadith related by al-Bukhari at the beginning of the Book of Faith in his *Ṣaḥīḥ* anthology: ‘Whoever joins a funeral until he offers the funeral prayer and the burial is completed, comes back with two portions of reward’. This is a clear statement that the total reward for the funeral prayer, following the funeral and attending the burial is two portions.

This question and similar ones, as well as the evidence for it, have been discussed in the chapter concerning the times of prayers and the hadith that says: ‘Whoever offers ʿIshā with a congregation is like one who stands in worship for half the night, and whoever offers the Fajr Prayer with a congregation is like one who worships the whole night’. This hadith, related by al-Bukhari, together with the one related by Muslim, No. 1883 in ʿAbd al-Aʿlā’s narration, ‘until it is over’ provides evidence that the second portion of reward is not earned until the burial is complete. This is the correct view according to our scholars. Some of them, however, say that the second portion of reward is earned when the brick ceiling of the grave is placed and the deceased is covered, even though the layer of soil above it has not yet been placed. The first view is the correct one.

The hadiths mention ‘following the funeral’, and this may be cited in support of the view that walking behind the coffin is better than in front of it. This is the view expressed by ʿAlī ibn Abi Ṭālib, al-Awzāʿī and Abu Ḥanīfah. The majority of the Prophet’s companions, the *tabiʿīn* generation, Mālik, al-Shāfiʿī and the large majority of scholars say that walking in front is better. Al-Thawrī and a number of scholars say that both are the same.

Qadi ʿIyāḍ said: ‘That this hadith and others are made general indicates that a person who leaves the funeral after the burial has taken place does not need to take permission. This is the view of the great majority of scholars among the Prophet’s companions, the *tabiʿīn* and following generations. It is the well-known view of Mālik. Ibn ʿAbd al-Ḥakam mentions that Mālik said that the one who followed the funeral until the burial was completed should not leave until he has been granted permission. This is the view of some of the Prophet’s companions’.

In the same hadith, No. 1882, the Prophet is asked about the portions and he said that they are ‘like two great mountains’. A portion is a quantity of reward which is defined by God, the Exalted. The hadith indicates that it is a great quantity applicable to this case. It is not necessarily the same mentioned in connection with a person who owns a dog, other than a hunting, farm or cattle dog. Such a person is stated to lose one portion, or two according to some hadiths. That portion is also a known quantity which may be the same as this one or more or less than it.

When Ibn ʿUmar ascertained that the one who continues with the funeral after the prayer until the burial is over receives a double reward, he said: ‘We have missed out on many portions’. This shows how eager the Prophet’s companions were to do what pleases God and earns reward. They regretted what they missed, even though their missing it was caused by unawareness of its importance and value.

In hadith No. 1883, ʿAbd al-Aʿlā’s narration mentions the double reward being earned when the burial is over, as has been explained. But in ʿAbd al-Razzāq’s narration, it is earned when ‘it is placed in the grave’. This provides evidence in support of the view that the second portion is earned once the body is placed in the grave, even if the soil is not placed over it. We have already mentioned that the second portion is only earned when the burial is completely over because this is the apparent meaning of the different reports. The narration mentioning ‘until it is over’ is understood to mean that the body of the deceased person is placed in the grave and the burial is completed. Thus, the overall meaning is that a person who is eager to earn the second portion must not leave before the deceased is put in the grave.

In hadith No. 1887, Ibn ʿUmar is informed of what Abu Hurayrah reported from the Prophet about the rewards earned by people who offer the funeral prayer and attend the burial of the deceased. He says: ‘Abu Hurayrah has reported too many’. This is an expression of Ibn ʿUmar’s worry that because of the many hadiths narrated by Abu Hurayrah, he might have mixed up some hadiths, speaking of rewards. He certainly did not imply or suggest that he was stating something he did not hear from the Prophet. Neither Ibn ʿUmar nor Abu Hurayrah could descend to such a level. Ibn ʿUmar sent to ʿĀ’ishah asking her about Abu Hurayrah’s reports because he feared that Abu Hurayrah might have forgotten or got confused. When she confirmed what Abu Hurayrah reported, he realised that Abu Hurayrah was only reporting what he was certain to have heard from the Prophet. Hence, he commented that he himself had missed out on much reward that he could have earned.

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i. Related by al-Bukhari, 1325; al-Nasā’ī, 1994.
ii. Related by al-Bukhari, 1325; al-Nasā’ī, 1993; Ibn Mājah, 1539.
iii. Related by al-Bukhari, 1323 and 1324.
iv. Related by Abu Dāwūd, 3169.
v. Related by Ibn Mājah, 1540

CHAPTER 18

ONE HUNDRED TO INTERCEDE FOR THE DECEASED

[1891–58]. (Dar al-Salam 2071) Al-Ḥasan ibn ʿĪsā narrated:[i] Ibn al-Mubārak narrated; Sallām ibn Abi Muṭīʿ reported; from Ayyūb; from Abu Qilābah; from ʿAbdullāh ibn Yazīd, ʿĀ’ishah’s relative through breastfeeding; from ʿĀ’ishah; from the Prophet (peace be upon him). He said: **‘When a group of Muslims numbering one hundred offer the funeral prayer for a deceased person and all of them intercede for him, their intercession shall be accepted’.**

He said: ‘I narrated it to Shuʿayb ibn al-Ḥabḥab, and he said: “It was narrated to me by Anas ibn Malik from the Prophet (peace be upon him)”.’

حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ الْـمُبَارَكِ، أَخْبَرَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، رَضِيعِ عَائِشَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْـمُسْلِمِينَ، يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ، إِلاَّ شُفِّعُوا فِيهِ».

قَالَ: فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ الْحَبْحَابِ فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

i. Related by al-Tirmidhi, 1029; al-Nasā’ī, 1991.

CHAPTER 19

FORTY TO INTERCEDE FOR THE DECEASED

[1892–59]. (Dar al-Salam 2072) Ḥarūn ibn Maʿrūf, Ḥarūn ibn Saʿīd al-Aylī and al-Walīd ibn Shujāʿ al-Sakūnī narrated:[i] Ibn Wahb (al-Walīd said: ‘narrated to me’ and the others said: ‘narrated’) Abu Ṣakhr reported to me; from Sharīk ibn ʿAbdullāh ibn Abi Namir; from Kurayb, Ibn ʿAbbās’s *mawla*; from ʿAbdullāh ibn ʿAbbās; that **‘A son of his died at Qudayd or ʿUsfan. He said: “Kurayb, find out how many people have gathered for his funeral”. I went out and found that the people had so gathered. I told him. He said: “Would you say that they are forty”? I said: “Yes”. He said: “Bring him out. I heard God’s Messenger (peace be upon him) say: ‘If a Muslim dies and forty people attend his funeral, associating no partners with God, God will accept their intercession’.”’**

In Ibn Maʿrūf’s narration: from Sharīk ibn Abi Namir, from Kurayb, from Ibn ʿAbbās.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ، قَالَ الْوَلِيدُ حَدَّثَنِي وَقَالَ الآخَرَانِ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ

بِعُسْفَانَ. فَقَالَ يَا كُرَيْبُ، انْظرْ مَا اجْتَمَعَ لهُ مِنَ النّاسِ. قَالَ: فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ فَقَالَ: تَقُولُ هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلاً، لاَ يُشْرِكُونَ بِاللهِ شَيْئًا، إِلاَّ شَفَّعَهُمُ اللهُ فِيهِ».

وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ.

Text Explanation

The first of these hadiths mentions that God accepts the intercession of one hundred Muslims who attend the deceased's funeral. In the second hadith, the Prophet says that God accepts the intercession of forty such people. In another hadith related in the *Sunan* anthologies, the number is given as 'three rows', without specifying the number of people. *Qadi* ʿIyāḍ said: 'It is reported that these hadiths were answers to questions put to the Prophet. He answered every case according to the question put to him'. It is also probable that the Prophet (peace be upon him) was informed of the acceptance of one hundred people and he conveyed the information. He was later informed of the acceptance of the intercession of forty people, then three rows even with a lesser number and he passed on the information. It is also possible to say that this is a question of numbers and scholars of legal theory do not consider it restrictive. This means that the information that intercession by one hundred people is accepted does not preclude the acceptance of intercession by a smaller number. The same is applicable to the number 'forty' and the mention of 'three rows'. Thus, all these hadiths are applicable. In other words, intercession is accepted by the lesser figures: three rows (regardless of the number) or forty people.

Transmission

Hadith No. 1891 concludes with the following statement: ‘He said: I narrated it to Shuʿayb ibn al-Ḥabḥāb, and he said: “It was narrated to me by Anas ibn Mālik from the Prophet (peace be upon him)”.’ The narrator who said ‘I narrated it…’ was Sallām ibn Abi Muṭīʿ who narrates the hadith from Ayyūb. This is how al-Nasā’ī mentions it as he relates the hadith.

Concerning this hadith, No. 1891, *Qadi* ʿIyāḍ said: ‘It is narrated by Saʿīd ibn Manṣūr with a chain of transmission that stops at ʿĀ’ishah’. Thus, *Qadi* ʿIyāḍ implies that it has a defect. The fact is that it does not, as other narrators state their chain of transmission up to the Prophet. These narrators, who are reliable, thus give an addition and an addition by reliable narrators is accepted. We explained this rule in our ‘Introduction’ and at several other places.

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i. Related by Abu Dāwūd, 3170; Ibn Mājah, 1489.

CHAPTER 20

WHEN A DECEASED PERSON IS PRAISED OR OTHERWISE

[1893–60]. (Dar al-Salam 2073-2074) Yaḥyā ibn Ayyūb, Abu Bakr ibn Abi Shaybah, Zuhayr ibn Ḥarb and ʿAlī ibn Ḥujr al-Saʿdī narrated:[i] all from Ibn ʿUlayyah; (Yaḥyā's text) he said: Ibn ʿUlayyah narrated; ʿAbd al-ʿAzīz ibn Ṣuhayb narrated; from Anas ibn Mālik. He said: **'A funeral passed by the Prophet and people praised the deceased. The Prophet said: "It is due, it is due, it is due". Another funeral passed by the Prophet and people spoke ill of the deceased. The Prophet said: "It is due, it is due, it is due".** ʿ**Umar said: "May my father and mother be sacrificed for you. A funeral passed by when people praised the deceased and you said: 'It is due, it is due, it is due'. Another funeral passed by and when people spoke ill of the deceased, you said: 'It is due, it is due, it is due?'" God's Messenger (peace be upon him) said: "Entry into Heaven became due to the one you praised and Hell became due to the one you spoke ill of. You are God's witnesses on earth. You are God's witnesses on earth. You are God's witnesses on earth".'**

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ، - وَاللَّفْظُ لِيَحْيَى قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ، - أَخْبَرَنَا عَبْدُ الْعَزِيزِ

بْنُ صُهَيْبٍ، عَنْ انَسِ بْنِ مَالِكٍ قَالَ: مُرَّ بِجَنَازَةٍ فَاثْنِيَ عَلَيْهَا خَيْرٌ، فَقَالَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَجَبَتْ، وَجَبَتْ، وَجَبَتْ». وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرٌّ، فَقَالَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: « وَجَبَتْ، وَجَبَتْ، وَجَبَتْ». قَالَ عُمَرُ: فِدًى لَكَ أَبِي وَأُمِّي, مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا فَقُلْتَ وَجَبَتْ وَجَبَتْ وَجَبَتْ. وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرٌّ فَقُلْتَ وَجَبَتْ وَجَبَتْ وَجَبَتْ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ. أَنْتُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ».

Abu al-Rabīʿ al-Zahrānī narrated:[ii] Ḥammād (meaning Ibn Zayd) narrated [H]. Also, Yaḥyā ibn Yaḥyā narrated to me; Jaʿfar ibn Sulaymān reported; both from Thābit; from Anas. He said: **‘A funeral passed by the Prophet…’. He added the same meaning as the narration by ʿAbd al-ʿAziz from Anas, but ʿAbd al-ʿAziz’s narration is more complete.**

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح. وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، كِلاَهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: مُرَّ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةٍ. فَذَكَرَ بِمَعْنَى حَدِيثِ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ، غَيْرَ أَنَّ حَدِيثَ عَبْدِ الْعَزِيزِ أَتَمُّ.

Text Explanation

As written in original manuscripts, the words ‘it is due’ is repeated three times in four instances. Likewise, the sentence ‘You are God’s witnesses on earth’ is repeated three times. Thus, the hadith makes it desirable to repeat important words so as to ensure that listeners learn it and understand its full meaning.

Scholars give two interpretations of this hadith. One interpretation says that praise should be by pious and devout people whose praise is consistent with the deceased’s actions in life. Such a person is definitely one of the people of Heaven. If this does not apply to a deceased person, then he is not meant by the hadith. The second interpretation, which is the correct one, accepts the hadith in its general terms and meaning. Thus, when a Muslim person dies and God inspires people, or most of them, to praise him, this indicates that that person is one of the people of Heaven, whether his or her actions justify this or not. If his actions do not ensure entry into Heaven, they do not make punishment inevitable. In such a scenario, the person is subject to God’s will. Then, if God the Exalted inspires people to praise him, we take this as an indication that God has willed to forgive him. This shows the importance and merit of people’s praise. Had it been the case that people’s praise would not benefit the deceased, unless his actions in life ensure his admittance into Heaven, then such praise would be of no benefit. But the Prophet confirms that it is of much benefit.

It may be asked, how are people allowed to speak ill of a deceased person when an authentic hadith related by al-Bukhari and others forbids verbal abuse of the dead? The answer is that the prohibition does not apply to those dead who were known to be hypocrites, unbelievers or boasters of their wicked actions. Such people may be spoken ill of in order to warn other people not to follow their lead. This hadith is understood to mean that the deceased person who was spoken ill of in this instance was known to be a hypocrite or guilty of some other prohibited actions, as mentioned above. This is the correct way to reconcile this hadith and the one which prohibits speaking ill of the dead. I have spoken about it in detail in *al-Adhkar*.

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i. Related by al-Nasā’ī, 1931.

ii. Related by al-Bukhari, 2642; Ibn Mājah, 1491.

CHAPTER 21

RESTING AND RESTED FROM

[1894–61]. (Dar al-Salam 2075) Qutaybah ibn Saʿīd narrated:[i] from Mālik ibn Anas as part of what was read out to him; from Muhammad ibn ʿAmr ibn Ḥalḥalah; from Maʿbad ibn Kaʿb ibn Mālik; from Abu Qatādah ibn Ribʿī; that he used to narrate that: **‘A funeral passed by God’s Messenger (peace be upon him) and he said: “Resting and rested from”. People asked: “Messenger of God, what is resting and rested from?” He said: “A believer rests from the affliction of this world, and the wicked person [dies] and people, places, trees and animals get rid of him”.’**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ، أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ». قَالُوا: يَا رَسُولَ اللهِ مَا الْـمُسْتَرِيحُ وَالْـمُسْتَرَاحُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْـمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلاَدُ وَالشَّجَرُ وَالدَّوَابُّ».

[1895–000]. (Dar al-Salam 2076) Muhammad ibn al-Muthannā narrated: Yaḥyā ibn Saʿīd narrated [H]. Also, Isḥāq ibn Ibrāhīm

narrated; ʿAbd al-Razzāq reported; both from ʿAbdullāh ibn Saʿīd ibn Abi Hind; from Muhammad ibn ʿAmr; from a son of Kaʿb ibn Mālik; from Abu Qatādah; from the Prophet (peace be upon him): **the same text.**

In Yaḥyā ibn Saʿīd's narration: **'He rests from the harm and troubles of this world to [enjoy] God's Grace'.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ ابْنِ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. وَفِي حَدِيثِ يَحْيَى بْنِ سَعِيدٍ «يَسْتَرِيحُ مِنْ أَذَى الدُّنْيَا وَنَصَبِهَا إِلَى رَحْمَةِ اللهِ».

Text Explanation

The meaning of the hadith is that the dead are of two types: one type are resting and the other are rested from. The first type rests from the affliction of this world. People get rest from the wicked because the latter can no longer cause them any harm. Such harm may be of a variety of forms: injustice, oppression or sinful actions. If these were criticised, people might find themselves in trouble and suffer harm, and if they kept quiet, they might be committing a sin. Animals rest from the wicked because that person might have harmed or beaten them or given them very hard tasks, or might have deprived them of food at times, etc. Places and trees rest from the wicked because such wickedness may have caused rain to be scarce, as al-Dāwūdi said. Al-Bājī said: ‘because he may get hold of places and trees unjustly or may deprive people of their right to water, etc.’

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i. Related by al-Bukhari, 6512 and in a shorter version 6513; al-Nasā’ī, 1929 and 1930.

CHAPTER 22

GLORIFICATION IN FUNERAL PRAYER

[1896–62]. (Dar al-Salam 2077) Yaḥyā ibn Yaḥyā narrated:[i] he said: I read out to Mālik; from Ibn Shihāb; from Saʿīd ibn al-Musayyib; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) informed the people of Negus’ death on the day he passed away. He took them to the place of prayer and offered [the funeral prayer with] four glorifications [i.e. *takbir*]’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَعَى لِلنَّاسِ النَّجَاشِيَ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

[1897–63]. (Dar al-Salam 2078-2079) ʿAbd al-Malik ibn Shuʿayb ibn al-Layth narrated to me:[ii] my father narrated to me; from my grandfather; he said: ʿUqayl ibn Khālid narrated to me; from Ibn Shihāb; from Saʿīd ibn al-Musayyib and Abu Salamah ibn ʿAbd al-Raḥmān; that both narrated to him; from Abu Hurayrah; that he said: **‘God’s Messenger (peace be upon him) announced to us the death of Negus on the day he passed away and said: “Pray for forgiveness for your brother”.’**

Ibn Shihāb said: Saʿīd ibn al-Musayyib narrated to me; that Abu Hurayrah narrated to him; that **‘God’s Messenger (peace be upon him) placed them in rows at the place of prayer and said four glorifications [i.e. *takbir*] for him’.**

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْـمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: نَعَى لَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النَّجَاشِيَ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اسْتَغْفِرُوا لأَخِيكُمْ».

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَعِيدُ بْنُ الْـمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَفَّ بِهِمْ بِالْـمُصَلَّى، فَصَلَّى فَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

ʿAmr al-Nāqid, Ḥasan al-Ḥulwānī and ʿAbd ibn Ḥumayd narrated to me:[iii] they said: Yaʿqūb (who is Ibn Ibrāhīm ibn Saʿd) narrated; my father narrated; from Ṣāliḥ; from Ibn Shihāb: **the same text as narrated by ʿUqayl with both chains of transmission.**

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَحَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: كَرِوَايَةِ عُقَيْلٍ بِالإِسْنَادَيْنِ جَمِيعًا.

[1898–64]. (Dar al-Salam 2080) Abu Bakr ibn Abi Shaybah narrated:[iv] Yazīd ibn Ḥarūn narrated; from Salīm ibn Ḥayyān; he

said: Saʿīd ibn Mīnā’ narrated; from Jābir ibn ʿAbdullāh that **‘God’s Messenger (peace be upon him) prayed [the funeral prayer] for Aṣḥamah, the Negus, saying four glorifications [i.e. *takbir*] for him’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَلِيمِ بْنِ حَيَّانٍ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ «أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِي فَكَبَّرَ عَلَيْهِ أَرْبَعًا»

[1899–65]. (Dar al-Salam 2081) Muhammad ibn Ḥātim narrated to me:[v] Yaḥyā ibn Saʿīd narrated; from Ibn Jurayj; from ʿAṭā’; from Jābir ibn ʿAbdullāh. He said: **‘God’s Messenger (peace be upon him) said: “A good servant of God, Aṣḥamah, passed away today”. He stood up and led us in prayer for him’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَاتَ الْيَوْمَ عَبْدٌ للهِ صَالِحٌ، أَصْحَمَةُ». فَقَامَ، فَأَمَّنَا وَصَلَّى عَلَيْهِ.

[1900–66]. (Dar al-Salam 2082) Muhammad ibn ʿUbayd al-Ghubarī narrated:[vi] Ḥammād narrated; from Ayyūb; from Abu al-Zubayr; from Jābir ibn ʿAbdullāh [H]. Also, Yaḥyā ibn Ayyūb narrated (his text); Ibn ʿUlayyah narrated; Ayyūb narrated; from Abu al-Zubayr; from Jābir ibn ʿAbdullāh. He said: **‘God’s Messenger (peace be upon him) said: “A brother of yours has passed away. Rise and pray for him”. We stood up and he placed us in two rows’.**

حَدّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الغُبَرِيَّ، حَدّثَنَا حَمَّادٌ، عَنْ ايّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ .ح. وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَخًا لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ». قَالَ: فَقُمْنَا فَصَفَّنَا صَفَّيْنِ.

[1901–67]. (Dar al-Salam 2083) Zuhayr ibn Ḥarb and ʿAlī ibn Ḥujr narrated:[vii] both said: Ismāʿīl narrated [H]. Also, Yaḥyā ibn Ayyūb narrated; Ibn ʿUlayyah narrated; from Ayyūb; from Abu Qilābah; from Abu al-Muhallab; from ʿImrān ibn Ḥuṣayn. He said: **‘God’s Messenger (peace be upon him) said: “A brother of yours has passed away. Rise and pray for him”. He meant Negus’.**

In Zuhayr’s narration: **‘Your brother’.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ، ح. وَحَدَّثَنَا يَحْيَى، بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَخًا لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ». يَعْنِي النَّجَاشِيَ

وَفِي رِوَايَةِ زُهَيْرٍ: «إِنَّ أَخَاكُمْ».

Text Explanation

The first hadith, No. 1896, mentions that the Prophet informed his companions of Negus' death on the day it occurred and that he went with them to the place of prayer where they offered the funeral prayer, consisting of four glorifications, i.e. *Allah-u akbar*. The hadith confirms the requirement of the funeral prayer, and scholars are unanimous that it is a collective duty. The correct view of scholars of our Shāfiʿī School is that this obligation is deemed to have been fulfilled if the prayer is offered by a single man. Some suggest that two are essential, while others say three and others four. The hadith also makes it clear that the number of *takbīrs* or glorifications this prayer consists of is four. This is the view of our school and the majority of scholars. The hadith serves as evidence confirming the view of al-Shāfiʿī, and scholars who share his view, that this prayer for a deceased person may be offered in absentia.

The hadith states a clear miracle of the Prophet as he announced in Madinah the death of Negus on the same day it occurred in Abyssinia. The hadith shows that it is desirable to announce the death of someone, not in the way this was done in pre-Islamic days, but merely by giving the information, offering the funeral prayer and doing all the religious duties due to the deceased person. This is not what is prohibited of death announcing. Rather, it is the sort of practices used in pre-Islamic Arabia which involved extolling the praises of the deceased, his family and ancestors. Abu Ḥanīfah's view is that the funeral prayer may not be done in a mosque, and the hadith may be cited in support as the Prophet took his companions to an open place of prayer. The view of our school and the majority of scholars is that it is permissible in a mosque. The evidence is the hadith that the Prophet offered the funeral prayer for Sahl ibn Bayḍā' in the mosque. The present hadith is understood to mean that the preference for an open place of prayer ensured a greater number of people were informed of the Prophet's order, which included this miracle. Moreover, the hadith does not support the opposite view because what they claim to be prohibited is the entry of the deceased into the mosque.

Hadith No. 1898 mentions that the Prophet offered the funeral prayer for 'Aṣḥamah, the Negus'. This is the correct spelling of Negus' name, and

this is how he is mentioned in books of Hadith and history. However, the narration of this hadith in Ibn Abi Shaybah's *al-Musnad*, gives his name a different spelling. In his book, Ibn Abi Shaybah says: 'Yazīd told us that his name is Ṣaḥmah, but the correct pronunciation is Ṣamḥah'. Both spellings are odd, and the correct name is as we mentioned, Aṣḥamah. Ibn Qutaybah. and others say that the name means 'gift'.

Scholars said Negus was a title for Abyssinian kings, while Aṣḥamah was the name of this goodly king who was the Prophet's contemporary. Al-Muṭarraz and Ibn Khālawayh add further information that may be summed up as follows: *Amīr al-Mu'minīn* is the title of all Muslim rulers, and other titles are Negus for Abyssinian kings, Kaisar for Byzantine emperors, Khusru for Persian emperors, Khāqān for Turk kings, Pharaoh for Coptic rulers, Azīz for Egyptian rulers, Tubbaʿ for kings of Yemen and Qayl for Ḥimyar kings. It is also said that Qayl is a degree lower than a king.

In hadith No. 1900 the Prophet tells his companions to rise and pray for him. This implies that it is a duty to pray for the deceased. As we mentioned earlier, it is a collective obligation. These hadiths mention that the prayer consisted of four glorifications. A later hadith narrated by Zayd ibn Arqam mentions that a funeral prayer consisted of five glorifications. *Qadi* ʿIyāḍ said: 'Reports on this point differ. A narration by Ibn Abi Khaythamah mentions that "the Prophet used to say four, five, six, seven or eight glorifications, until Negus died, when he said four glorifications and continued to do so until he passed away". The Prophet's companions differed on this, with reports ranging from three to nine glorifications. It is reported from ʿAlī that the Prophet said six glorifications for those who took part in the Battle of Badr and five for his other companions and four for other people'. Ibn ʿAbd al-Barr said: 'It later became the unanimous view that the funeral prayer consists of four glorifications. Scholars of Fiqh and those qualified to give rulings in all regions are unanimous that four glorifications make up the funeral prayer, relying on what is confirmed in authentic hadiths. According to them, whatever else is odd and discarded'. He adds: 'We do not know of any leading scholar in any region who says that it is five glorifications except Ibn Abi Laylā'.

The hadiths related by Muslim do not mention the *salam* to finish the funeral prayer. Al-Dāraquṭnī mentions it in his *Sunan*, and scholars are

unanimous that it is required. However, the majority say that one *salam* is needed, while al-Thawrī, Abu Ḥanīfah, al-Shāfiʿī and a number of early scholars say that two *salams* are required. They also differ as to whether the imam says the *salam* aloud or silently. Abu Ḥanīfah and al-Shāfi'ī say that it should be said aloud, while two views are reported from Mālik. They also differ as to whether hands are raised when these glorifications are pronounced. Al-Shāfiʿī says that they should be raised in all. Ibn al-Mundhir said that this is the view expressed by Ibn ʿUmar, ʿUmar ibn ʿAbd al-ʿAzīz, ʿAṭā', Sālim ibn ʿAbdullāh, Qays ibn Abi Ḥāzim, al-Zuhrī, al-Awzāʿī, Ahmad and Isḥāq. Ibn al-Mundhir also supports this view. Al-Thawrī, Abu Ḥanīfah and other scholars say that the hands are raised only with the first glorification. Three views are quoted from Mālik: raising one's hands with all glorifications, or with the first one, or none at all.

Transmission

Hadith No. 1898 includes in its chain of transmission the narrator Salīm ibn Ḥayyān. He is the only narrator mentioned in Al-Bukhari's and Muslim's anthologies whose name is pronounced in this way. All others are pronounced Sulaym. The two forms are written in Arabic in the same way. The difference is in the diacritics used in both, and these are normally omitted in handwriting.

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i. Related by al-Bukhari, 1245 and 1333; Abu Dāwūd, 3204; al-Nasā'ī, 1970 and 1979.
ii. Related by al-Bukhari, 1327.
iii. Related by al-Bukhari, 3880; al-Nasā'ī, 1878 and 2041.
iv. Related by al-Bukhari, 1334 and 3879.
v. Related by al-Bukhari, 1320 and 3877; al-Nasā'ī, 1969.
vi. Related by al-Nasā'ī, 1972.
vii. Related by al-Nasā'ī, 1945.

CHAPTER 23

FUNERAL PRAYER AT A GRAVE

[1902–68]. (Dar al-Salam 2084) Ḥasan ibn al-Rabīʿ and Muhammad ibn ʿAbdullāh ibn Numayr narrated:ⁱ both said: ʿAbdullāh ibn Idrīs narrated; from al-Shaybānī; from al-Shaʿbī; that **‘God’s Messenger (peace be upon him) prayed at a grave after the deceased had been buried, and he said four glorifications’.**

Al-Shaybānī said: **‘I said to al-Shaʿbi: “Who narrated this to you?” He said: “The reliable one: ʿAbdullah ibn ʿAbbas”.’ This is the text of Ḥasan’s narration.**

Ibn Numayr’s narration says: **‘God’s Messenger (peace be upon him) reached a recently made grave and prayed at it. [His companions] stood in a row behind him and he said four glorifications’. I said to ʿAmir [al-Shaʿbi]: ‘Who narrated this to you?’ He said: ‘The reliable one who was present: Ibn ʿAbbas’.**

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، قَالا: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى قَبْرٍ بَعْدَ مَا دُفِنَ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

قَالَ الشَّيْبَانِيُّ: فَقُلْتُ لِلشَّعْبِيِّ مَنْ حَدَّثَكَ بِهَذَا؟ قَالَ: الثِّقَةُ، عَبْدُ اللهِ بْنُ عَبَّاسٍ. هَذَا لَفْظُ حَدِيثِ حَسَنٍ

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ: انْتَهَى رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى قَبْرٍ رَطْبٍ، فَصَلَّى عَلَيْهِ. وَصَفُّوا خَلْفَهُ وَكَبَّرَ أَرْبَعًا. قُلْتُ لِعَامِرٍ: مَنْ حَدَّثَكَ؟ قَالَ: الثِّقَةُ مَنْ شَهِدَهُ: ابْنُ عَبَّاسٍ.

[1903–000]. (Dar al-Salam 2085) Yaḥyā ibn Yaḥyā narrated: Hushaym reported [H]. Also, Ḥasan ibn al-Rabīʿ and Abu Kāmil narrated; both said: ʿAbd al-Wāḥid ibn Ziyād narrated [H]. And Isḥāq ibn Ibrāhīm narrated; Jarīr reported [H]. Also, Muhammad ibn Ḥātim narrated to me; Wakīʿ narrated; Sufyān narrated [H]. Further, ʿUbaydullāh ibn Muʿādh narrated; my father narrated [H]. And Muhammad ibn al-Muthannā narrated; Muhammad ibn Jaʿfar narrated; he said: Shuʿbah narrated; all of these from al-Shaybānī; from al-Shaʿbī; from Ibn ʿAbbās; from the Prophet: **the same text, but none of their narrations mention that the Prophet said four glorifications.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح. وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو كَامِلٍ قَالا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، ح. وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ. كُلُّ هَؤُلاَءِ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ عَلَيْهِ أَرْبَعًا.

[1904–69]. (Dar al-Salam 2086) Isḥāq ibn Ibrāhīm and Ḥarūn ibn ʿAbdullāh narrated: both from Wahb ibn Jarīr; from Shuʿbah; from Ismāʿīl ibn Abi Khālid [H]. Also, Abu Ghassān Muhammad ibn ʿAmr al-Rāzī narrated to me; Yaḥyā ibn al-Ḍurays narrated; Ibrāhīm ibn Ṭahmān narrated; from Abu Ḥaṣīn; both from al-Shaʿbī; from Ibn ʿAbbās; from the Prophet (peace be upon him) concerning the funeral prayer at a grave: **the same text as al-Shaybani's narration, but their narration does not include 'he said four glorifications'.**

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَارُونُ بْنُ عَبْدِ اللهِ، جَمِيعًا عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح. وَحَدَّثَنِي أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ، حَدَّثَنَا يَحْيَى بْنُ الضُّرَيْسِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي حَصِينٍ، كِلاَهُمَا عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَلاَتِهِ عَلَى الْقَبْرِ نَحْوَ حَدِيثِ الشَّيْبَانِيِّ. لَيْسَ فِي حَدِيثِهِمْ وَكَبَّرَ أَرْبَعًا.

[1905–70]. (Dar al-Salam 2087) Ibrāhīm ibn Muhammad ibn ʿArʿarah al-Sāmī narrated to me:[ii] Ghundar narrated; Shuʿbah narrated; from Ḥabīb ibn al-Shahīd; from Thābit; from Anas; that **'The Prophet prayed [the funeral prayer] at a grave'.**

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى قَبْرٍ.

[1906–71]. (Dar al-Salam 2088) Abu al-Rabīʿ al-Zahrānī and Abu Kāmil Fuḍayl ibn Ḥusayn al-Jaḥdarī narrated to me (Abu Kāmil's

text):[iii] both said: Ḥammād (who is Ibn Zayd) narrated; from Thābit al-Bunānī; from Abu Rāfiʿ; from Abu Hurayrah; that **‘A black woman [or young man] used to clean the mosque. God’s Messenger (peace be upon him) missed her, and he enquired about her [or him], and [people] said that he died. The Prophet said: “Shouldn’t you have informed me?” It appears that they belittled her [or his] status. The Prophet said: “Show me his grave”. They showed him and he offered [the funeral] prayer for her. He then said: “These graves are full of darkness for their dwellers. God, the Mighty and Exalted, gives them light through my prayer for them”.’**[iv]

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لأَبِي كَامِلٍ – قَالا: حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً، سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ - أَوْ شَابًّا - فَفَقَدَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَ عَنْهَا - أَوْ عَنْهُ - فَقَالُوا مَاتَ. قَالَ: «أَفَلاَ كُنْتُمْ آذَنْتُمُونِي». قَالَ: فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا - أَوْ أَمْرَهُ – فَقَالَ: «دُلُّونِي عَلَى قَبْرِهِ». فَدَلُّوهُ فَصَلَّى عَلَيْهَا. ثُمَّ قَالَ: «إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلاَتِي عَلَيْهِمْ».

[1907–72]. (Dar al-Salam 2089) Abu Bakr ibn Abi Shaybah, Muhammad ibn al-Muthannā and Ibn Bashshār narrated:[v] they said: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated (but Abu Bakr said from Shuʿbah); from ʿAmr ibn Murrah; from ʿAbd al-Raḥmān ibn Abi Laylā. He said: **‘Zayd used to say four glorifications in our funeral prayers, but he once said five**

glorifications. I asked him and he said: “God’s Messenger used to say it”.’

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، - وَقَالَ أَبُو بَكْرٍ عَنْ شُعْبَة - عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ زَيْدٌ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا. فَسَأَلْتُهُ: فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا.

Text Explanation

Hadith No. 1902 mentions that the Prophet reached a recently made grave and prayed there. This means that the soil covering the grave was still wet and had not dried. The hadith serves as evidence in support of al-Shāfiʿī's view that the funeral prayer at a graveside is valid.

Hadith 1906 speaks about the black woman who used to clean the mosque. The Prophet offered the funeral prayer for her at her grave. This hadith and the earlier one narrated by Ibn ʿAbbās, as well as No. 1905 narrated by Anas, provide evidence confirming the validity of funeral prayer offered at a graveside, whether such a prayer had already been offered for the deceased buried there or not. Mālik's disciples who disapprove of offering such a prayer at a graveside give some wrong interpretations of this hadith, and there is no use in mentioning these, as they are clearly wrong, but God knows best.

The hadith shows the Prophet's humility, his compassion and care for all in his community, giving them what is due to them and doing what benefits them in this life and their next life. In the same hadith the Prophet tells his companions that they should have informed him of the woman's (or man's) death. This confirms that it is desirable to inform other people when a death occurs in the community. The Prophet then told his companions: 'These graves are full of darkness for their dwellers. God, the Mighty and Exalted, gives them light through my prayer for them'. This is self-explanatory.

Hadith No. 1907 mentions: 'Zayd used to say four glorifications in our funeral prayers, but he once said five glorifications. I asked him and he said: "God's Messenger used to say it".' The Zayd mentioned in this hadith is Zayd ibn Arqam, as his name is fully given in Abu Dāwūd's versions. Scholars maintain that this hadith is abrogated, and its abrogation is evidenced by the unanimity of scholars. We mentioned earlier that Ibn ʿAbd al-Barr and others stated that 'none do other than four glorifications'. This is clear evidence that after Zayd ibn Arqam, scholars were unanimous on this. The more correct view is that it is appropriate to arrive at unanimity after being in disagreement. But God knows best.

i. Related by al-Bukhari, 857, 1247, 1319, 1321, 1322, 1326 and 1336; Abu Dāwūd in similar wording, 3196; al-Tirmidhi, 1037; al-Nasā'ī, 2022 and 2023; Ibn Mājah, 1530.

ii. Related by Ibn Mājah, 1531.

iii. Related by al-Bukhari, 458, 460 and 1337; Abu Dāwūd, 3203; Ibn Mājah, 1527.

iv. This is how the pronouns occur in this hadith, some masculine, some feminine and some mentioning both possibilities. Most probably, on the basis of other hadiths and reports, the deceased was a black woman.

v. Related by Abu Dāwūd, 3197; al-Tirmidhi, 1023; al-Nasā'ī, 1981; Ibn Mājah, 1505.

CHAPTER 24

STANDING UP FOR A FUNERAL

[1908–73]. (Dar al-Salam 2090) Abu Bakr ibn Abi Shaybah, ʿAmr al-Nāqid, Zuhayr ibn Ḥarb and Ibn Numayr narrated:[i] they said: Sufyān narrated; from al-Zuhrī; from Sālim; from his father; from ʿĀmir ibn Rabīʿah. He said: **‘God’s Messenger (peace be upon him) said: “When you see a funeral, stand up for it until it has passed you or has been put down”.’**[ii]

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ».

[1909–74]. (Dar al-Salam 2091) Qutaybah ibn Saʿīd narrated: Layth narrated [H]. Also, Muhammad ibn Rumḥ narrated; al-Layth reported [H]. And Ḥarmalah narrated to me; Ibn Wahb reported; Yūnus reported to me; all from Ibn Shihāb; with this chain of transmission. In Yūnus’s narration: that he heard God’s Messenger (peace be upon him) say: [H]. Qutaybah ibn Saʿīd narrated; Layth narrated [H]. Also, Ibn Rumḥ narrated; al-Layth reported; from Nāfiʿ; from Ibn ʿUmar; from ʿĀmir ibn Rabīʿah; from the Prophet (peace be upon him). He said: **‘When any of you sees a funeral,**

then if he is not walking with it, he should stand up until it has passed him, or it has been put down without passing him’.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح. وَحَدَّثَنِي حَرْمَلَةُ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، جَمِيعًا عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِ يُونُسَ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ .ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ ح. وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

[1910–75]. (Dar al-Salam 2092) Abu Kāmil narrated to me: Ḥammād narrated [H]. Also, Yaʿqūb ibn Ibrāhīm narrated to me; Ismāʿīl narrated; all from Ayyūb [H]. And Ibn al-Muthannā narrated; Yaḥyā ibn Saʿīd narrated; from ʿUbaydullāh [H]. Further, Ibn al-Muthannā narrated; Ibn Abi ʿAdiy narrated; from Ibn ʿAwn [H]. Also, Muhammad ibn Rāfiʿ narrated; ʿAbd al-Razzāq narrated; Ibn Jurayj reported; all from Nāfiʿ; with this chain of transmission: **a similar text to that narrated by al-Layth ibn Saʿd, except that in Ibn Jurayj’s narration, the Prophet said: ‘When any of you sees a funeral, he should stand up when he sees it, until it has passed him if he is not following it’.**

وَحَدَّثَنِي أَبُو كَامِلٍ، حَدَّثَنَا حَمَّادٌ، ح. وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ، ح. وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ، ح.

وَحَدّثَنَا ابْنُ الـمُثَنّى، حَدّثَنَا ابْنُ ابِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ. نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ، غَيْرَ أَنَّ حَدِيثَ ابْنِ جُرَيْجٍ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ فَلْيَقُمْ حِينَ يَرَاهَا، حَتَّى تُخَلِّفَهُ إِذَا كَانَ غَيْرَ مُتَّبِعِهَا».

[1911–76]. (Dar al-Salam 2093) ʿUthmān ibn Abi Shaybah narrated: Jarīr narrated; from Suhayl ibn Abi Ṣāliḥ; from his father; from Abu Saʿīd. He said: **‘God’s Messenger (peace be upon him) said: “If you follow a funeral, do not sit down until it has been put down”.’**

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا اتَّبَعْتُمْ جَنَازَةً فَلاَ تَجْلِسُوا حَتَّى تُوضَعَ».

[1912–77]. (Dar al-Salam 2094) Surayj ibn Yūnus and ʿAlī ibn Ḥujr narrated to me:[iii] both said: Ismāʿīl (who is Ibn ʿUlayyah) narrated; from Hishām al-Dastawā’ī [H]. Also, Muhammad ibn al-Muthannā narrated (his text); Muʿādh ibn Hishām narrated; my father narrated to me; from Yaḥyā ibn Abi Kathīr; he said: Abu Salamah ibn ʿAbd al-Raḥmān narrated; from Abu Saʿīd al-Khudrī; that **‘God’s Messenger (peace be upon him) said: “If you see a funeral, then rise up. Whoever follows it should not sit down until it has been put down”.’**

وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ وَعَلِيَّ بْنُ حُجْرٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى (وَاللَّفْظُ لَهُ)، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلاَ يَجْلِسْ حَتَّى تُوضَعَ».

[1913–78]. (Dar al-Salam 2095) Surayj ibn Yūnus and ʿAlī ibn Ḥujr narrated to me:[iv] both said: Ismāʿīl (who is Ibn ʿUlayyah) narrated; from Hishām al-Dastawā’ī; from Yaḥyā ibn Abi Kathīr; from ʿUbaydullāh ibn Miqsam; from Jābir ibn ʿAbdullāh. He said: **‘A funeral passed by. God’s Messenger (peace be upon him) stood up and we stood up with him. We then said: “Messenger of God, it is a Jewish funeral”. He said: “Death is scary. When you see a funeral, rise up”.’**

وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: مَرَّتْ جَنَازَةٌ فَقَامَ لَهَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقُمْنَا مَعَهُ. فَقُلْنَا يَا رَسُولَ اللهِ، إِنَّهَا يَهُودِيَّةٌ. فَقَالَ: «إِنَّ الْمَوْتَ فَزَعٌ فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا».

[1914–79]. (Dar al-Salam 2096) Muhammad ibn Rāfiʿ narrated to me:[v] ʿAbd al-Razzāq narrated; Ibn Jurayj reported; Abu al-Zubayr reported to me; that he heard Jābir say: **‘The Prophet (peace be**

upon him) stood up as a funeral passed by, [and remained standing] until it disappeared’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِجَنَازَةٍ مَرَّتْ بِهِ حَتَّى تَوَارَتْ.

[1915–80]. (Dar al-Salam 2097) Muhammad ibn Rāfiʿ narrated to me: ʿAbd al-Razzāq narrated; from Ibn Jurayj; he said: Abu al-Zubayr reported to me; that he heard Jābir say: **‘The Prophet (peace be upon him) and his companions stood up as a Jew’s funeral passed by, [and remained standing] until it disappeared’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضًا أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ لِجَنَازَةِ يَهُودِيٍّ حَتَّى تَوَارَتْ.

[1916–81]. (Dar al-Salam 2098) Abu Bakr ibn Abi Shaybah narrated:[vi] Ghundar narrated; from Shuʿbah [H]. Also, Muhammad ibn al-Muthannā and Ibn Bashshār narrated; he said: Muhammad ibn Jaʿfar; Shuʿbah narrated; ʿAmr ibn Murrah narrated; from Ibn Abi Laylā; that **‘Qays ibn Saʿd and Sahl ibn Ḥunayf were at al-Qadisiyyah when a funeral passed by. They stood up. They were told that it was a funeral for one of the local people. They said: “A funeral passed by God’s Messenger (peace be upon**

him) and he stood up. He was told that it was the funeral of a Jew. He said: ‘Is it not a human being?’”’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، أَنَّ قَيْسَ بْنَ سَعْدٍ وَسَهْلَ بْنَ حُنَيْفٍ كَانَا بِالْقَادِسِيَّةِ، فَمَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَا. فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الأَرْضِ. فَقَالا: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ، فَقِيلَ إِنَّهُ يَهُودِيٌّ. فَقَالَ: «أَلَيْسَتْ نَفْسًا».

[1917–000]. (Dar al-Salam[vii]) al-Qāsim ibn Zakariyyā’ narrated: ʿUbaydullāh ibn Mūsā narrated; from Shaybān; from al-Aʿmash; from ʿAmr ibn Murrah; with this chain of transmission: **the same text but it includes: ‘They said: “We were with God’s Messenger (peace be upon him) when a funeral passed by”.’**[viii]

وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، بِهَذَا الإِسْنَادِ. وَفِيهِ فَقَالا: كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَمَرَّتْ عَلَيْنَا جَنَازَةٌ.

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i. Related by al-Bukhari, 1307 and 1308; Abu Dāwūd, 3172; al-Tirmidhi, 1042; al-Nasā’ī, 1914 and 1915; Ibn Mājah, 1542.

ii. ‘Put down’ is the proper translation of the phrase used in these hadiths, and it most probably refers to the actual burial.

iii. Related by al-Bukhari, 1310; al-Tirmidhi, 1043; al-Nasā'ī, 1913, 1916 and 1997.
iv. Related by al-Bukhari, 1311; Abu Dāwūd, 3174; al-Nasā'ī, 1921.
v. Related by al-Nasā'ī, 1927.
vi. Related by al-Bukhari, 1312 and 1313; al-Nasā'ī, 1920.
vii. Dar al-Salam attaches this hadith to the previous one.
viii. The explanation of these hadiths is given together with those in the next chapter.

CHAPTER 25

ABROGATION OF STANDING UP FOR A FUNERAL

[1918–82]. (Dar al-Salam 2099) Qutaybah ibn Saʿīd narrated:[i] Layth narrated [H]. Also, Muhammad ibn Rumḥ ibn al-Muhājir narrated (his text); al-Layth narrated; from Yaḥyā ibn Saʿīd; from Wāqid ibn ʿAmr ibn Saʿd ibn Muʿādh; that he said: **‘Nafiʿ ibn Jubayr saw me standing as we were at a funeral while he sat down waiting for the funeral to be put down. He said: “Why are you standing?” I said: “I am waiting for the funeral to be put down because of what Abu Saʿid al-Khudri narrates”. Nafiʿ said: “Masʿud ibn al-Ḥakam narrated to me, from ʿAli ibn Abi Ṭalib that he said: ‘God’s Messenger (peace be upon him) used to stand up, then he sat down’.”’**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْـمُهَاجِرِ - وَاللَّفْظُ لَهُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ قَالَ: رَآنِي نَافِعُ بْنُ جُبَيْرٍ وَنَحْنُ فِي جَنَازَةٍ قَائِمًا، وَقَدْ جَلَسَ يَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ. فَقَالَ لِي: مَا يُقِيمُكَ؟ فَقُلْتُ: أَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ لِمَا يُحَدِّثُ أَبُو سَعِيدٍ الْخُدْرِيُّ. فَقَالَ نَافِعٌ: فَإِنَّ مَسْعُودَ بْنَ الْحَكَمِ حَدَّثَنِي عَنْ عَلِيِّ بْنِ

ابِي طالِبٍ انّهُ قَالَ: قَامَ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَعَدَ.

[1919–83]. (Dar al-Salam 2100-2101) Muhammad ibn al-Muthannā, Isḥāq ibn Ibrāhīm and Ibn Abi ʿUmar narrated to me: all from al-Thaqafī. Ibn al-Muthannā said: ʿAbd al-Wahhāb narrated; he said: I heard Yaḥyā ibn Saʿīd say: Wāqid ibn ʿAmr ibn Saʿd ibn Muʿādh al-Anṣārī reported to me; that Nāfiʿ ibn Jubayr reported to him; that Masʿūd ibn al-Ḥakam al-Anṣārī reported to him; that he heard ʿAlī ibn Abi Ṭālib say concerning funerals: **‘God’s Messenger (peace be upon him) used to stand, but then he remained seated’.**

He only narrated this because Nāfiʿ ibn Jubayr saw Wāqid ibn ʿAmr standing up until the funeral was put down.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ الْـمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ – قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ الأَنْصَارِيُّ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ، أَنَّ مَسْعُودَ بْنَ الْحَكَمِ الأَنْصَارِيَّ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ فِي شَأْنِ الْجَنَائِزِ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ ثُمَّ قَعَدَ.

وَإِنَّمَا حَدَّثَ بِذَلِكَ لأَنَّ نَافِعَ بْنَ جُبَيْرٍ رَأَى وَاقِدَ بْنَ عَمْرٍو قَامَ حَتَّى وُضِعَتِ الْجَنَازَةُ.

Abu Kurayb narrated: Ibn Abi Zā’idah narrated; from Yaḥyā ibn Saʿīd; with this chain of transmission: **the same text.**

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ.

[1920–84]. (Dar al-Salam 2102-2103) Zuhayr ibn Ḥarb narrated to me: ʿAbd al-Raḥmān ibn Mahdī narrated; Shuʿbah narrated; from Muhammad ibn al-Munkadir; he said: **‘I heard Masʿud ibn al-Ḥakam narrating from ʿAli. He said: “We saw God’s Messenger (peace be upon him) standing up, and we stood up. He then remained seated, and we remained seated”.’ He meant at funerals.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: رَأَيْنَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ فَقُمْنَا، وَقَعَدَ فَقَعَدْنَا. يَعْنِي فِي الْجَنَازَةِ.

Muhammad ibn Abi Bakr al-Muqaddamī and ʿUbaydullāh ibn Saʿīd narrated: both said: Yaḥyā (who is al-Qaṭṭān) narrated; from Shuʿbah; with this chain of transmission: **the same text.**

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَعُبَيْدُ اللهِ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ.

Text Explanation

The hadiths included in Chapter 24 mention that the Prophet stood up when he saw a funeral passing by, and he ordered his companions to do the same and to remain standing until the funeral passed them by or was put down.[ii] On one occasion, he was told that it was a funeral of a Jewish man. He said: 'Is it not [a funeral of] a human being'? The hadiths in Chapter 25 mention that the Prophet subsequently remained seated.

Qadi ʿIyāḍ said:

> Scholars differ on this question. Mālik, Abu Ḥanīfah and al-Shāfiʿī said that standing up is abrogated. Ahmad and Isḥāq, as well as the two Mālikī scholars Ibn Ḥabīb and Ibn al-Mājashūn, said that a person has the choice to do either. They also differ with regard to a person who follows the funeral up to the graveside and his standing. A number of the Prophet's companions and early scholars said that such a person may not sit down until the deceased has been placed in the grave. They add that the abrogation applies to a person by whom a funeral passes. This is the view of al-Awzāʿī, Ahmad, Isḥāq and Muhammad ibn al-Ḥasan. Scholars also differ on standing by the graveside until the deceased is buried. Some discourage it, while others accept it. It is reported to have been done by ʿUthmān, ʿAlī, Ibn ʿUmar and others (may God be pleased with them).

The well-known view of our Shāfiʿī School is that standing for a fune-ral is not desirable. Our scholars say that it is abrogated by the hadith narrated by ʿAlī al-Mutawallī, a Shāfiʿī scholar, which maintains that standing is desirable. This is the view of choice, making the Prophet's order one of recommendation, not an obligation, while the Prophet remained seated at times to show that it is permissible. In a case of this type, the claim of abrogation is incorrect because abrogation applies only in cases where reconciliation between divergent texts is impossible. In this case, reconciliation is certainly possible, but God knows best.

In hadith No. 1908, the Prophet says that a person should stand until the funeral 'has passed you'. This means until you become well behind it, away

from it. In hadith No. 1910, the Prophet says that one should stand ‘when you see the funeral’. This means that one should stand up when one sees the funeral, before it reaches you. In hadith No. 1916, the Prophet’s companions are told that the passing funeral belonged to a local person. This means that it was the funeral of an unbeliever amongst the local people.

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i. Related by Abu Dāwūd, 3175; al-Tirmidhi, 1044; al-Nasā’ī, 1998 and 1999; Ibn Mājah, 1544.

ii. As mentioned in footnote 29, ‘put down’ most probably refers to the actual burial of the deceased.

CHAPTER 26

SUPPLICATION FOR THE DECEASED DURING THE FUNERAL PRAYER

[1921–85]. (Dar al-Salam 2104-2105) Ḥarūn ibn Saʿīd al-Aylī narrated to me:[i] Ibn Wahb reported; Muʿāwiyah ibn Ṣāliḥ reported to me; from Ḥabīb ibn ʿUbayd; from Jubayr ibn Nufayr, he heard him say: **‘I heard ʿAwf ibn Malik say: “God’s Messenger offered the prayer for a deceased person, and I learnt from his supplication: ‘My Lord! Forgive him, bestow mercy on him, keep him safe and pardon him. Give him an honourable dwelling and a wide entrance. Wash him with water, snow and hail, and cleanse him of sin as a white garment is cleaned of all dirt. Give him a home better than his home [on earth], a family better than his family [on earth] and a spouse better than his spouse [on earth]. Admit him into Heaven and protect him from the torment in the grave [or from punishment in Hell]’. It was such that I wished I was the dead person”.’**

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، سَمِعَهُ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ. وَاغْسِلْهُ

بِالـمَاءِ وَالثّلجِ وَالبَرَدِ، وَنَقِّهِ مِنَ الخَطايَا كَمَا نَقّيْتَ الثّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ. وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ أَوْ مِنْ عَذَابِ النَّارِ». قَالَ: حَتَّى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْـمَيِّتَ.

He said: ʿAbd al-Raḥmān ibn Jubayr narrated to me: from his father; from ʿAwf ibn Mālik; from the Prophet: **a similar text**. Also, Isḥāq ibn Ibrāhīm narrated it to me: ʿAbd al-Raḥmān ibn Mahdī reported; Muʿāwiyah ibn Ṣāliḥ narrated; with both chains of transmission: **a similar text to Ibn Wahb’s narration.**

قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ هَذَا الْحَدِيثِ أَيْضًا. وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ، صَالِحٍ بِالإِسْنَادَيْنِ جَمِيعًا . نَحْوَ حَدِيثِ ابْنِ وَهْبٍ

[1922–86]. (Dar al-Salam 2106) Naṣr ibn ʿAlī al-Jahḍamī and Isḥāq ibn Ibrāhīm narrated: both from ʿĪsā ibn Yūnus; from Abu Ḥamzah al-Ḥimṣī [H]. Also, Abu al-Ṭāhir and Ḥarūn ibn Saʿīd al-Aylī narrated to me (Abu al-Ṭāhir’s text); both said: Ibn Wahb narrated; ʿAmr ibn al-Ḥārith reported; from Abu Ḥamzah ibn Sulaym; from ʿAbd al-Raḥmān ibn Jubayr ibn Nufayr; from his father; from ʿAwf ibn Mālik al-Ashjaʿī. He said: **‘I heard God’s Messenger say as he was offering the funeral prayer: “My Lord! Forgive him, bestow mercy on him, pardon him and keep him safe. Give him an honourable dwelling and a wide entrance. Wash him with water, snow and hail, and cleanse him**

of sin as a white garment is cleaned of all dirt. Give him a home better than his home [on earth], a family better than his family [on earth] and a spouse better than his spouse [on earth]. Protect him from the torment in the grave and from punishment in Hell”. I wished that I was the dead person because of what God’s Messenger (peace be upon him) prayed for that dead person’.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ عَنْ أَبِي حَمْزَةَ الْحِمْصِيِّ، ح. وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لأَبِي الطَّاهِرِ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي حَمْزَةَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى عَلَى جَنَازَةٍ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ. وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ». قَالَ عَوْفٌ: فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْـمَيِّتَ لِدُعَاءِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى ذَلِكَ الْـمَيِّتِ.

Text Explanation

The narrator says that he learnt from the Prophet's supplication so-and-so. This confirms that the funeral prayer should include a supplication for the deceased. This is indeed the purpose and the main part of the funeral prayer. The hadith also shows that this supplication in particular is desirable. It also indicates that the supplication may be said aloud in funeral prayer. Our scholars agree that if the funeral prayer is offered during the day, then the recitation is silent, but if it is offered at night, then two views are expressed: the more authentic and endorsed by the majority of scholars is that the recitation is silent, and the other view says that it is aloud. The supplication is agreed to be said silently. In this case, the hadith is understood as meaning that the Prophet taught ʿAwf the supplication after the prayer and he learnt it by heart.

Transmission

The chain of transmission of the second hadith begins with: ‘He said: ʿAbd al-Raḥmān ibn Jubayr’. The one who said this is Muʿāwiyah ibn Ṣāliḥ, who is mentioned in the chain of transmission of the first hadith as narrating from Ḥabīb.

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i. Related by al-Tirmidhi in a similar but shorter version, 1025; al-Nasā’ī, 62 and in a longer version, 1982 and 1983.

CHAPTER 27

WHERE DOES THE IMAM STAND?

[1923–87]. (Dar al-Salam 2107-2108) Yaḥyā ibn Yaḥyā al-Tamīmī narrated:[i] ʿAbd al-Wārith ibn Saʿīd reported; from Ḥusayn ibn Dhakwān; he said: ʿAbdullāh ibn Buraydah narrated; from Samurah ibn Jundab. He said: **‘I prayed behind the Prophet (peace be upon him) as he offered the funeral prayer for Umm Kaʿb, who died in childbirth. As he stood to pray for her, God’s Messenger (peace be upon him) stood parallel with the middle of her body’.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ ذَكْوَانَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّى عَلَى أُمِّ كَعْبٍ، مَاتَتْ وَهِيَ نُفَسَاءُ. فَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلصَّلاَةِ عَلَيْهَا وَسَطَهَا.

Abu Bakr ibn Abi Shaybah narrated it: Ibn al-Mubārak and Yazīd ibn Ḥarūn narrated [H]. Also, ʿAlī ibn Ḥujr narrated to me; Ibn al-Mubārak and al-Faḍl ibn Mūsā reported; all from Ḥusayn, with this chain of transmission: **but they did not mention Umm Kaʿb.**

وَحَدّثَنَاهُ ابُو بَكرِ بْنُ ابِي شَيْبَةَ، حَدّثَنَا ابْنُ الـمُبَارَكِ وَيَزِيدُ بْنُ هَارُونَ، ح. وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا ابْنُ الـمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى، كُلُّهُمْ عَنْ حُسَيْنٍ، بِهَذَا الإِسْنَادِ، وَلَمْ يَذْكُرُوا أُمَّ كَعْبٍ.

[1924–88]. (Dar al-Salam 2109) Muhammad ibn al-Muthannā, ʿUqbah ibn Mukram al-ʿAmmī narrated: both said: Ibn Abi ʿAdiy narrated; from Ḥusayn; from ʿAbdullāh ibn Buraydah; he said: Samurah ibn Jundab said: **‘I was young during God’s Messenger’s lifetime, and I used to memorise what he said. Nothing stops me from reporting [what I heard] except that there are, here, people who are my elders. I offered the funeral prayer, behind God’s Messenger, for a woman who died during childbirth. God’s Messenger (peace be upon him) stood up for this prayer parallel to the middle of her body’.**

Ibn al-Muthannā said in his narration: ʿAbdullāh ibn Buraydah narrated to me, saying: **‘He stood up to pray parallel to the middle of her body’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، قَالا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُسَيْنٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ: لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غُلاَمًا، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلاَّ أَنَّ هَا هُنَا رِجَالاً هُمْ أَسَنُّ مِنِّي. وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلاَةِ وَسَطَهَا.

وَفِي رِوَايَةِ ابْنِ الـمُثَنّى قَالَ: حَدّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ قَالَ: فَقَامَ عَلَيْهَا لِلصَّلاَةِ وَسَطَهَا.

Text Explanation

These hadiths are self-explanatory. Therefore, Imam al-Nawawī does not say much about them, apart from that they confirm that the funeral prayer is offered for a woman who dies in childbirth.[ii] It is a sunnah that the imam should stand parallel to the middle of her body.

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i. Related by al-Bukhari in similar versions, 332, 1331 and 1332; Abu Dāwūd, 3195; al-Tirmidhi, 1035; al-Nasā'ī, 391, 1975 and 1978; Ibn Mājah, 1493.

ii. Al-Nawawi mentions this because a woman who dies in child birth is considered a martyr, and martyrs are buried without giving them a bath or offering the funeral prayer for them because martyrs are forgiven all their sins and admitted into Heaven. However, a woman who dies in child birth is given a bath and the funeral prayer is offered for her.

CHAPTER 28

RIDING AFTER THE FUNERAL PRAYER

[1925–89]. (Dar al-Salam 2110) Yaḥyā ibn Yaḥyā and Abu Bakr ibn Abi Shaybah narrated (Yaḥyā's text):[i] Wakīʿ (Abu Bakr said: 'narrated' and Yaḥyā said: 'reported'); from Mālik ibn Mighwal; from Simāk ibn Ḥarb; from Jābir ibn Samurah. He said: **'When he left after the funeral of Ibn al-Daḥdaḥ, the Prophet was brought a horse without a saddle. He mounted it and we walked around him'.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ لِيَحْيَى. قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَقَالَ يَحْيَى أَخْبَرَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِفَرَسٍ مُعْرَوْرًى، فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ، وَنَحْنُ نَمْشِي حَوْلَهُ.

[1926–000]. (Dar al-Salam 2111) Muhammad ibn al-Muthannā and Muhammad ibn Bashshār narrated (Ibn al-Muthannā's text): both said: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Simāk ibn Ḥarb; from Jābir ibn Samurah. He said: **'God's Messenger (peace be upon him) offered the funeral prayer for Ibn al-Daḥdaḥ, then he was brought a horse without a saddle, and one man held it. The Prophet mounted it and he trotted**

slowly with it. We followed him, moving fast behind him. A man among the people said that the Prophet (peace be upon him) said: “Many a date branch is hanging in Heaven for Ibn al-Daḥdaḥ” or Shuʿbah said: “for Abu al-Daḥdaḥ”.’

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْـمُثَنَّى. قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنِ الدَّحْدَاحِ، ثُمَّ أُتِيَ بِفَرَسٍ عُرْيٍ، فَعَقَلَهُ رَجُلٌ، فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ، وَنَحْنُ نَتَّبِعُهُ نَسْعَى خَلْفَهُ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَمْ مِنْ عِذْقٍ مُعَلَّقٍ، أَوْ مُدَلًّى، فِي الْجَنَّةِ لاِبْنِ الدَّحْدَاحِ». أَوْ قَالَ شُعْبَةُ «لأَبِي الدَّحْدَاحِ».

Text Explanation

The deceased person named in this hadith is Ibn al-Daḥdāḥ, but he is also reported to be called Abu al-Daḥdāḥ, and Abu al-Daḥdāḥah. Ibn ʿAbd al-Barr said that his precise name is unknown.

The hadith makes it clear that it is permissible to ride when one is returning home after taking part in a funeral. What is discouraged is to ride when going with the funeral to the burial place. The hadith further shows that it is appropriate that a group of people walk alongside their superior who is on his mount. There is nothing to be discouraged in this, either for him or them, provided that there is no negative effect resulting from this. It is discouraged if it involves some humiliation of those who are following him, or an element of pride on the part of the superior or some similar negative feeling.

The hadith mentions that a man held the horse for the Prophet to ride. This is perfectly permissible. It is also permissible for a man to serve his superior if he agrees to do so.

Hadith No. 1926 mentions that the Prophet said: ‘Many a date branch is hanging in Heaven for Abu al-Daḥdāḥ’. It is reported that this refers to a dispute that took place between an orphan boy and Abu Lubābah concerning a date tree. The boy wept. The Prophet said to Abu Lubābah: ‘Give it to him and you earn instead a branch of dates in Heaven’. He refused. Abu al-Daḥdāḥ heard of this and bought the tree from Abu Lubābah in return for a garden he had. He then asked the Prophet: ‘Would I have a branch of dates in Heaven if I give the tree to this orphan?’ The Prophet said: ‘Yes’. On his death, the Prophet said: ‘Many a date branch is hanging in Heaven for Abu al-Daḥdāḥ’.

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i. Related by al-Nasā’ī, 2025.

CHAPTER 29

MAKING A GROOVE AND RAISING THE BRICKS

[1927–90]. (Dar al-Salam 2112) Yaḥyā ibn Yaḥyā narrated:[i] ʿAbdullāh ibn Jaʿfar al-Miswarī reported; from Ismāʿīl ibn Muhammad ibn Saʿd; from ʿĀmir ibn Saʿd ibn Abi Waqqāṣ; that Saʿd ibn Abi Waqqāṣ said during his final illness: **‘Make a groove for me and raise the mud bricks over me, as was done with God’s Messenger (peace be upon him)’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الْمِسْوَرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ: الْحَدُوا لِي لَحْدًا، وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا، كَمَا صُنِعَ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Text Explanation

The groove is normally made under the side of the grave that faces the *qiblah*, or direction of prayer. The hadith makes it clear that burial in such a groove, if feasible, is preferable to burial in the grave itself. This is the view of al-Shāfiʿī and the majority of scholars, but all scholars agree that both are permissible.

The instructions given by Saʿd ibn Abi Waqqāṣ suggest that making such a groove and raising mud bricks over the buried body is desirable as this was done when the Prophet was buried. It was agreed upon by his companions. It is reported that nine bricks were used for this purpose when the Prophet was buried.

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i. Related by al-Nasā'ī, 2007; Ibn Mājah, 1556.

CHAPTER 30

PLACING SOME MATERIAL IN THE GRAVE

[1928–91]. (Dar al-Salam 2113) Yaḥyā ibn Yaḥyā narrated:[i] Wakīʿ reported [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Ghudar and Wakīʿ narrated; all from Shuʿbah [H]. And Muhammad ibn al-Muthannā narrated (his text); he said: Yaḥyā ibn Saʿīd narrated; Shuʿbah narrated; Abu Jamrah narrated; from Ibn ʿAbbās. He said: **‘A piece of red velvety material was placed in God’s Messenger’s grave’.**

Muslim said: ‘Abu Jamrah’s name is Naṣr ibn ʿImrān and Abu al-Tayyāḥ’s name is Yazīd ibn Ḥumayd. Both died at Sarakhs’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا وَكِيعٌ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ وَوَكِيعٌ، جَمِيعًا عَنْ شُعْبَةَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، وَاللَّفْظُ لَهُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَطِيفَةٌ حَمْرَاءُ.

قَالَ مُسْلِمٌ: أَبُو جَمْرَةَ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ، وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ. مَاتَا بِسَرَخْسَ.

Text Explanation

The hadith mentions that a piece of red velvety material was placed in the Prophet's grave. It was thrown there by Shaqrān, the Prophet's servant, who said that he could not tolerate the idea that anyone might wear it after God's Messenger (peace be upon him) had gone. Al-Shāfiʿī and all our scholars, as well as many others, expressed disapproval of placing any material, whether velvety or striped, or a pillow, or anything of the sort, in a grave. Al-Baghawī, a Shāfiʿī scholar, was the odd one out as he said in his book, *al-Tahdhīb*, that it is acceptable, as indicated in this hadith. The correct view is that it is discouraged, as the majority of scholars agree. They respond to the argument citing this hadith saying that Shaqrān did it of his own accord, and his action was not approved by any of the Prophet's other companions. Indeed, they did not know of it. Shaqrān did so for the reason he mentioned, namely, that he did not wish anyone to use it after the Prophet. He was aware that the Prophet used to wear it and place it under himself when he reclined. Hence, Shaqrān felt that no one should use it after the Prophet. Other companions of the Prophet disagreed with him. Al-Bayhaqī mentions that Ibn ʿAbbās disapproved of placing any garment in the grave under a deceased person. But God knows best.

Transmission

At the end of the hadith, Muslim says: ‘Abu Jamrah’s name is Naṣr ibn ʿImrān and Abu al-Tayyāḥ’s name is Yazīd ibn Ḥumayd. Both died at Sarakhs’. Muslim mentions Abu Jamrah and Abu al-Tayyāḥ together, although only Abu Jamrah is mentioned in the chain of transmission. He does so because the two have much in common. Both were from Ḍubayʿah and lived in Basrah. Both belonged to the *tabiʿīn* generation and were graded as reliable narrators. Both died in Sarakhs, a well-known city in Khurāsān, in the same year, 128 AH (corresponding to 746 CE).

Ibn ʿAbd al-Barr, Ibn Mandah and Abu Nuʿaym al-Aṣbahānī mention ʿImrān, Abu Jamrah’s father, in their books identifying the Prophet’s companions. They add that scholars differ as to ʿImrān being a companion of the Prophet or merely belonging to the *tabiʿīn* generation. They say, however, that he was a judge in Basrah and that his son, Abu Jamrah, and other scholars narrated hadiths they heard from him.

In his book, *al-Kuna*, al-Ḥākim Abu Ahmad says that no other narrator is known by the appellation Abu Jamrah.

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i. Related by al-Tirmidhi, 1048; al-Nasā’ī, 2011.

CHAPTER 31

GRAVES SHOULD BE LEVELLED

[1929–92]. (Dar al-Salam 2114) Abu al-Ṭāhir Ahmad ibn ʿAmr narrated to me:[i] Ibn Wahb narrated; ʿAmr ibn al-Ḥārith reported to me [H]. Also, Ḥarūn ibn Saʿīd al-Aylī narrated to me; Ibn Wahb narrated; ʿAmr ibn al-Ḥārith narrated to me; in Abu al-Ṭāhir's narration: that Abu ʿAlī al-Hamdānī narrated to him; and in Ḥarūn's narration: that Thumāmah ibn Shufayy narrated to him. He said: **'We were with Faḍalah ibn ʿUbayd at Rhodes, which belonged to the Byzantines, when one of our friends died. Faḍalah ibn ʿUbayd ordered that his grave should be made level with the earth. He then said: "I heard God's Messenger (peace be upon him) giving instructions that graves should be level [with the ground]".'**

وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، ح. وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ: فِي رِوَايَةِ أَبِي الطَّاهِرِ أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ، وَفِي رِوَايَةِ هَارُونَ أَنَّ ثُمَامَةَ بْنَ شُفَىٍّ حَدَّثَهُ قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ بِرُودِسَ، فَتُوُفِّيَ صَاحِبٌ لَنَا فَأَمَرَ فَضَالَةُ بْنُ عُبَيْدٍ بِقَبْرِهِ فَسُوِّيَ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِتَسْوِيَتِهَا.

[1930–93]. (Dar al-Salam 2115) Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated[ii]: Wakīʿ (Yaḥyā said: ‘reported’ and the other two said: ‘narrated’); from Sufyān; from Ḥabīb ibn Abi Thābit; from Abu Wā’il; from Abu al-Hayyāj al-Asdī. He said: **‘ʿAli ibn Abi Ṭalib said to me: “Shall I send you on the same mission God’s Messenger (peace be upon him) sent me – that you put every statue out of shape and level down every erected grave”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ. قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ الأَسَدِيِّ قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: أَلاَّ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنْ لاَ تَدَعَ تِمْثَالاً إِلاَّ طَمَسْتَهُ، وَلاَ قَبْرًا مُشْرِفًا إِلاَّ سَوَّيْتَهُ.

[1931–000]. (Dar al-Salam[iii]) Abu Bakr ibn Khallād al-Bāhilī narrated the same to me: Yaḥyā (who is al-Qaṭṭān) narrated; Sufyān narrated; Ḥabīb narrated; with the same chain of transmission and added: **‘And distort every image’.**

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ. حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي حَبِيبٌ، بِهَذَا الإِسْنَادِ، وَقَالَ: وَلاَ صُورَةً إِلاَّ طَمَسْتَهَا.

Text Explanation

The first hadith, No. 1929, mentions Rhodes, and it is stated by Abu Dāwūd as ‘an island belonging to the Byzantines’. [It is the well-known Greek island.] *Qadi* ʿIyāḍ said:

> Muslim mentions the wrapping of the Prophet’s body in a shroud and his burial but does not mention washing his body and the funeral prayer offered for him. There is no disagreement about the fact that he was washed, but the disagreement is about whether a funeral prayer was offered for him. Some say that no one offered such a prayer; people simply entered in groups, supplicated and left. These scholars give different opinions about the reason for this. Some suggest that in his eminent position, he was in no need of a funeral prayer. But this argument collapses in consideration that his body went through the normal washing. Others suggest that the reason was that there was no imam. This is wrong because there was an imam for all obligatory prayers. No prayer was left unobserved because of the lack of an imam. Moreover, Abu Bakr was chosen as the leader of the Muslim state before the burial of God’s Messenger. Abu Bakr was the overall imam, i.e., the leader of the Muslim community, before the burial took place.
>
> The correct view that is shared by the majority of scholars is that people offered the funeral prayer for God’s Messenger individually. A batch of people entered the place, offered the funeral prayer, each on his own, then left to allow another batch to enter. When all men had done so, women took part in the same way, then children. The Prophet’s companions delayed his burial from Monday to late on Tuesday because they were busy with the choice of a leader who would decide on any disagreement regarding the burial of God’s Messenger (peace be upon him). In this way, there would not be any dispute or disagreement, and this was the most important matter, but God knows best.

In this hadith, Faḍālah says that the Prophet ordered that graves should be levelled with the earth. In hadith No. 1930, ʿAlī defines the mission the Prophet once assigned to him, and it included the levelling of every raised grave. This means that the sunnah is that a grave should not be raised much over the ground, and it should not be raised with a peak at the end. It may be raised about a hand span and made level on top. This is the view of al-Shāfiʿī and scholars who agree with him. *Qadi* ʿIyāḍ says that the majority of scholars in their area prefer having a peak at the top, and this is Mālik's view.

ʿAlī's mission also included putting every statue out of shape. This means that any image of creatures that have souls should be distorted so that they do not resemble their reality.

Transmission

In the chain of transmission of hadith No. 1929: ‘(in Abu al-Ṭāhir’s narration:) that Abu ʿAlī al-Hamdānī narrated to him, and (in Ḥarūn’s narration:) that Thumāmah ibn Shufayy narrated to him’. The narrators are talking about the same person. Abu ʿAlī al-Hamdānī is indeed Thumāmah ibn Shufayy.[iv]

The chain of transmission of hadith No. 1930 includes Abu al-Hayyāj al-Asdī as one of the narrators. His name is Ḥayyān ibn Ḥuṣayn.

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i. Related by Abu Dāwūd, 3219; al-Nasā’ī, 2029.

ii. Related by Abu Dāwūd, 3218; al-Tirmdhi, 1049; al-Nasā’ī, 2030.

iii. Dar al-Salam adds this hadith to the one before it.

iv. This is a clear example of Muslim’s accuracy as he gives every narrator’s exact reporting.

CHAPTER 32

DISALLOWING THE PLASTERING OF A GRAVE

[1932–94]. (Dar al-Salam 2116-2117) Abu Bakr ibn Abi Shaybah narrated:[i] Ḥafṣ ibn Ghiyāth narrated; from Ibn Jurayj; from Abu al-Zubayr; from Jābir who said: **‘God’s Messenger (peace be upon him) disallowed that a grave should be plastered, sat upon or built upon’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ.

Ḥarūn ibn ʿAbdullāh narrated to me: Ḥajjāj ibn Muhammad narrated [H]. Also, Muhammad ibn Rāfiʿ narrated to me; ʿAbd al-Razzāq narrated; all from Ibn Jurayj; he said: Abu al-Zubayr reported to me; that he heard Jābir ibn ʿAbdullāh say: **‘I heard the Prophet (peace be upon him) say…’ the same text.**

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ

ابْنِ جُرَيْجٍ قَالَ: اخْبَرَنِي ابُو الزّبَيْرِ، انّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَهِ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اَللهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

[1933–95]. (Dar al-Salam 2118) Yaḥyā ibn Yaḥyā narrated:[ii] Ismāʿīl ibn ʿUlayyah reported; from Ayyūb; from Abu al-Zubayr; from Jābir. He said: **‘The plastering of graves has been disallowed’.**

وَحَدَّثَنَا يَحْيَي بْنُ يَحْيَى، أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نُهِيَ عَنْ تَقْصِيصِ الْقُبُورِ.

Text Explanation

Hadith No. 1932 makes it clear that plastering a grave and raising a structure over it are reprehensible, while sitting on it is forbidden. This is the view of al-Shāfiʿī and the majority of scholars. This is further clarified in the hadiths entered in the next chapter. One of which says: ‘Do not sit on graves’. Another quotes the Prophet: ‘For any of you to sit on a burning [piece of] coal which burns his clothes and brands his skin is better than to sit on a grave’. Our scholars say that plastering a grave is *makruh*, i.e., reprehensible, while sitting on it is forbidden, as is leaning on it. To build on a grave is reprehensible if the grave is on the property of the person building on it. If the grave is on a common graveyard, building on it is forbidden, as stated by al-Shāfiʿī and our scholars. Al-Shāfiʿī says in his book, *al-Umm*: ‘I saw leading scholars and governors in Makkah giving instructions to pull down any such structure built on a grave’. Pulling down such structures is further supported by hadith No. 1930, which says: ‘Level down every erected grave’.

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i. Related by Abu Dāwūd, 3225 and 3226; al-Tirmidhi, 1052; al-Nasā’ī, 2026 and 2027.

ii. Related by al-Nasā’ī, 2028; Ibn Mājah, 1562.

CHAPTER 33

PROHIBITION OF SITTING ON A GRAVE AND PRAYING TOWARDS IT

[1934–96]. (Dar al-Salam 2119-2120) Zuhayr ibn Ḥarb narrated to me: Jarīr narrated; from Suhayl; from his father; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “For any of you to sit on burning coal which burns his clothes and brands his skin is better than to sit on a grave”.’**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَى جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ.

Qutaybah ibn Saʿīd narrated: ʿAbd al-ʿAzīz (meaning al-Darāwardī) narrated [H]. Also, ʿAmr al-Nāqid narrated it to me;[i] Abu Ahmad al-Zubayrī narrated; Sufyān narrated; both from Suhayl; with this chain of transmission: **a similar text.**

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ (يَعْنِي الدَّرَاوَرْدِيَّ) ح. وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، حَدَّثَنَا أَبُو أَحْمَدَ

الزّبَيْرِيَّ، حَدّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

[1935–97]. (Dar al-Salam 2121) ʿAlī ibn Ḥujr al-Saʿdī narrated to me:[ii] al-Walīd ibn Muslim narrated; from Ibn Jābir; from Busr ibn ʿUbaydullāh; from Wāthilah; from Abu Marthad al-Ghanawī. He said: **‘God’s Messenger (peace be upon him) said: “Do not sit on graves and do not pray towards them”.’**

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ وَاثِلَةَ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا».

[1936–98]. (Dar al-Salam 2122) Ḥasan ibn al-Rabīʿ al-Bajalī narrated: Ibn al-Mubārak narrated; from ʿAbd al-Raḥmān ibn Yazīd; from Busr ibn ʿUbaydullāh; from Abu Idrīs al-Khawlānī; from Wāthilah ibn al-Asqaʿ; from Abu Marthad al-Ghanawī. He said: **‘I heard God’s Messenger (peace be upon him) say: “Do not pray towards graves and do not sit on them”.’**

وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ، حَدَّثَنَا ابْنُ الْـمُبَارَكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لاَ تُصَلُّوا إِلَى الْقُبُورِ وَلاَ تَجْلِسُوا عَلَيْهَا».

Text Explanation

Hadith No. 1935 and No. 1936 give clear prohibition orders against sitting on graves and praying towards them. Al-Shāfiʿī said: ‘I dislike that any created being should be so honoured that his grave should become a mosque. I fear that this may become a hard test for him and for people in later generations’.

Transmission

Abu Marthad al-Ghanawī is mentioned in the chain of transmission of hadith No. 1935 and No. 1936. His name is Kannāz [ibn al-Ḥuṣayn].

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i. Related by al-Nasā'ī, 2043.

ii. Related by Abu Dāwūd, 3229; al-Tirmidhi, 1050 and 1051; al-Nasā'ī, 759.

CHAPTER 34

OFFERING THE FUNERAL PRAYER IN A MOSQUE

[1937–99]. (Dar al-Salam 2123) ʿAlī ibn Ḥujr al-Saʿdī and Isḥāq ibn Ibrāhīm al-Ḥanẓalī narrated to me (Isḥāq's text):[i] ʿAbd al-ʿAzīz ibn Muhammad (ʿAlī said: 'narrated' and Isḥāq said: 'reported'); from ʿAbd al-Wāḥid ibn Ḥamzah; from ʿAbbād ibn ʿAbdullāh ibn al-Zubayr; that **'ʿĀ'ishah gave instructions that Saʿd ibn Abi Waqqaṣ's funeral should pass through the mosque so that she could offer the funeral prayer for him. People criticised this, and she said: "How quickly people forget. God's Messenger (peace be upon him) only prayed for Suhayl ibn al-Bayḍa' in the mosque".'**

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَاللَّفْظُ لإِسْحَاقَ. قَالَ عَلِيٌّ حَدَّثَنَا وَقَالَ إِسْحَاقُ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَمَرَتْ أَنْ يُمَرَّ بِجَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فِي الْمَسْجِدِ فَتُصَلِّيَ عَلَيْهِ، فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا. فَقَالَتْ: مَا أَسْرَعَ مَا نَسِيَ النَّاسُ. مَا صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلاَّ فِي الْمَسْجِدِ.

[1938–100]. (Dar al-Salam 2124) Muhammad ibn Ḥātim narrated to me: Bahz narrated; Wuhayb narrated; Mūsā ibn ʿUqbah narrated; from ʿAbd al-Wāḥid; from ʿAbbād ibn ʿAbdullāh ibn al-Zubayr; narrating from ʿĀ’ishah: **‘When Saʿd ibn Abi Waqqaṣ died, the Prophet’s wives sent a message that his funeral should be brought into the mosque so that they could offer the funeral prayer for him. They did so, and his funeral was stopped near their apartments and they prayed for him. It was then taken out through the funeral door, which was towards the place where people used to sit. The Prophet’s wives were then informed that people had criticised what was done and said: “Funerals were never brought into the mosque”. ʿĀ’ishah was informed of this and she said: “How quickly people criticise what they do not know. God’s Messenger (peace be upon him) only prayed the funeral prayer for Suhayl ibn Bayḍa’ right inside the mosque”.’**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ عَبْدِ الْوَاحِدِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، يُحَدِّثُ عَنْ عَائِشَةَ، أَنَّهَا لَـمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَرْسَلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَمُرُّوا بِجَنَازَتِهِ فِي الْمَسْجِدِ فَيُصَلِّينَ عَلَيْهِ، فَفَعَلُوا، فَوُقِفَ بِهِ عَلَى حُجَرِهِنَّ يُصَلِّينَ عَلَيْهِ. أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ. فَبَلَغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ، وَقَالُوا: مَا كَانَتِ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ. فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ: مَا أَسْرَعَ النَّاسَ إِلَى أَنْ يَعِيبُوا مَا لاَ عِلْمَ لَهُمْ بِهِ. عَابُوا عَلَيْنَا أَنْ يُمَرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ، وَمَا صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلاَّ فِي جَوْفِ الْمَسْجِدِ.

[1939–101]. (Dar al-Salam 2125) Ḥarūn ibn ʿAbdullāh and Muhammad ibn Rāfiʿ narrated to me (Ibn Rāfiʿ's text):[ii] both said: Ibn Abi Fudayk narrated; al-Ḍaḥḥāk (meaning Ibn ʿUthmān) reported; from Abu al-Naḍr; from Abu Salamah ibn ʿAbd al-Raḥmān that **'When Saʿd ibn Abi Waqqaṣ died, ʿĀ'ishah said: "Bring him into the mosque so that I can pray the funeral prayer for him". People criticised her doing so. She said: "By God, the Prophet prayed for Bayḍa"s two sons, Suhayl and his brother, in the mosque".'**

Muslim said: Suhayl ibn Daʿd is Ibn al-Bayḍā'; his mother is Bayḍā'.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لِابْنِ رَافِعٍ. قَالا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، يَعْنِي ابْنَ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، لَـمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَتِ: ادْخُلُوا بِهِ الْـمَسْجِدَ حَتَّى أُصَلِّيَ عَلَيْهِ. فَأُنْكِرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: وَاللهِ لَقَدْ صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَيْ بَيْضَاءَ فِي الْـمَسْجِدِ، سُهَيْلٍ وَأَخِيهِ.

قَالَ مُسْلِمٌ: سُهَيْلُ بْنُ دَعْدٍ، وَهُوَ ابْنُ الْبَيْضَاءِ. أُمُّهُ بَيْضَاءُ.

Text Explanation

These hadiths confirm that the Prophet offered the funeral prayer for the two sons of Bayḍā' in the mosque. Scholars say that Bayḍā' had three sons: Sahl, Suhayl and Ṣafwān. Their mother's name was Daʿd while Bayḍā' [which means a 'white woman'] is her description. Their father was Wahb ibn Rabīʿah from Fihr, a clan of the Quraysh. Suhayl accepted Islam in its early days, and he migrated to Abyssinia then returned to Makkah. He later migrated to Madinah and took part in the Battle of Badr and other battles. He died in the ninth year of the Prophet's migration to Madinah.

This hadith is cited as evidence in support of the view of al-Shāfiʿī and the majority of scholars that offering a funeral prayer in the mosque is permissible. Others who share this view include Ahmad and Isḥāq. Ibn ʿAbd al-Barr said: 'It is reported from Mālik in his *al-Muwaṭṭa'* by Madinan scholars'. The same view is expressed by Ibn Ḥabīb al-Mālikī. On the other hand, Ibn Abi Dhi'b, Abu Ḥanīfah and Mālik, in his better-known view, said that funeral prayer is not valid in a mosque. They cite a hadith related by Abu Dāwūd in his *Sunan* anthology, saying: 'Whoever prays a funeral prayer in a mosque gets nothing'. The evidence in support of al-Shāfiʿī and the majority's view is the hadith mentioning the funeral prayer offered by the Prophet for Suhayl ibn Bayḍā' in the mosque. They respond to the hadith in Abu Dāwūd's *Sunan* making several points: 1) The hadith is lacking in authenticity and cannot be taken as evidence. Ahmad ibn Ḥanbal said about it: 'this is a poor hadith narrated only by Ṣāliḥ, *mawla* al-Taw'amah, and he is graded as unreliable'; 2) As reported in well edited and better-known copies of Abu Dāwūd's *Sunan*, the hadith means: 'Whoever prays a funeral prayer in a mosque suffers nothing. If this is the correct wording, then the hadith does not support their view; 3) If this hadith is confirmed and if it is confirmed that the Prophet said, '*la shay' lah*', i.e., 'gets nothing', we must understand it as meaning '*la shay' ʿalayh*', which means 'suffers nothing'. In this way, the hadith can be reconciled with the hadith mentioning the prayer for Suhayl ibn Bayḍā'. In the Qur'an, the pronoun '*ʿalayh*' occurs in the sense of '*lah*'; and 4) The hadith should be understood as referring to the lesser reward given to a person who offers the funeral prayer in a mosque and goes back without accompanying the

funeral to the graveyard. This reduction is caused by omitting to accompany the funeral to the graveyard and attending the deceased's burial. But God knows best.

This hadith concerning Suhayl provides evidence that the body of a deceased human being is not impure. This is the correct view of our Shāfiʿī School.

Transmission

The chain of transmission of hadith No. 1939 is as follows: ‘Ḥarūn ibn ʿAbdullāh and Muhammad ibn Rāfiʿ narrated to me (Ibn Rāfiʿ’s text): both said: Ibn Abi Fudayk narrated; al-Ḍaḥḥāk (meaning Ibn ʿUthmān) reported; from Abu al-Naḍr; from Abu Salamah ibn ʿAbd al-Raḥmān; from ʿĀ’ishah’. This is one of the hadiths in Muslim which al-Dāraquṭnī questions. He said: ‘Two authorities, Mālik and al-Majashūn, narrate it differently from al-Ḍaḥḥāk, reporting it from Abu al-Naḍr from ʿĀ’ishah, making it a *mursal*, i.e., with an incomplete chain of transmission. It is also stated as “from al-Ḍaḥḥāk from Abu al-Naḍr from Abu Bakr ibn ʿAbd al-Raḥmān”, but it is definitely *mursal*’. This is what al-Dāraquṭnī said, but we have answered this objection in the ‘Notes’ to our ‘Introduction’ and in various places. The addition given by al-Ḍaḥḥāk is considered as an ‘addition by a reliable narrator’. As such, it is acceptable because he is considered to have retained in memory what others have forgotten. As such, it cannot be taken against him, but God knows best.

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i. Related by al-Tirmidhi, 1033; al-Nasā’ī, 1966 and 1967.

ii. Related by Abu Dāwūd, 3190.

CHAPTER 35

WHAT TO SAY WHEN ENTERING A GRAVEYARD

[1940–102]. (Dar al-Salam 2126) Yaḥyā ibn Yaḥyā al-Tamīmī, Yaḥyā ibn Ayyūb and Qutaybah ibn Saʿīd narrated:[i] Ismāʿīl ibn Jaʿfar (Yaḥyā ibn Yaḥyā said: ‘reported’ and the other two said: ‘narrated’); from Sharīk (who is Ibn Abi Namir); from ʿAṭā’ ibn Yasār; from ʿĀ’ishah. She said: **‘(When it was her night with God’s Messenger), God’s Messenger (peace be upon him) would go towards the end of the night to al-Baqiʿ and he would say: “Peace be to you, the dwellers of an abode of believing people. What you are promised tomorrow has come to you, at an appointed future time. We, God willing, shall be joining you. My Lord, forgive the people of Baqiʿ al-Gharqad”.’**

Qutaybah did not mention: **‘has come to you’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكٍ، وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: «السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ.

وَاتَاكُمْ مَا تُوعَدُونَ غَدًا مُؤَجَّلونَ. وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ. اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ».

وَلَمْ يُقِمْ قُتَيْبَةُ قَوْلَهُ: «وَأَتَاكُمْ».

[1941–103]. (Dar al-Salam 2127) Ḥarūn ibn Saʿīd al-Aylī nar- rated to me:[ii] ʿAbdullāh ibn Wahb narrated; Ibn Jurayj reported; from ʿAbdullāh ibn Kathīr ibn al-Muṭṭalib; that he heard Muhammad ibn Qays say: **‘I heard ʿĀ’ishah narrating, she said: “Shall I tell you about the Prophet (peace be upon him) and myself?” We said: “Yes” [H].**

One who heard Ḥajjāj al-Aʿwar narrating (his text); he said: Ḥajjāj ibn Muhammad narrated; Ibn Jurayj narrated; ʿAbdullāh (a man from the Quraysh) reported; from Muhammad ibn Qays ibn Makhramah ibn al-Muṭṭalib; that he said: **“Shall I tell you a story from me and my mother?” We thought he meant his own mother who gave birth to him, [but] he said that ʿĀ’ishah said: “Shall I tell you about myself and God’s Messenger (peace be upon him)?” We said: “Yes”. She said: “One night, when it was my turn for the Prophet to be with me, he came in, took off his garment, took off his sandals and placed them near the end of his bed and spread the edge of his lower garment on his mattress and lay down. He stayed until he thought that I was fast asleep then he carefully put on his robe and sandals. He opened the door and went out, carefully closing the door. I put on my shirt, head dress and full dress and I then went out, following him. He reached al-Baqīʿ and stood there a long while, then he raised his arms three times. He then turned and I turned. He walked fast, and I walked fast, he jogged, and I jogged, he ran, and I ran. I was home ahead of him and went in. I had hardly laid down when he came in. He said: ‘What is**

wrong, ʿĀ’ishah?[iii] You are breathing so hard!’ I said: ‘Nothing is wrong.’ He said: ‘You tell me, or I will be told by the One who knows all.’ I said: ‘Messenger of God, may my parents be sacrificed for you,’ and I told him. He said: ‘Then you were that blackness I saw in front of me?’ I said: ‘Yes.’ He pushed me hard in my chest and hurt me. Then he said: ‘Did you think that God and His Messenger would be unfair to you?’ I said: ‘Whatever people may conceal, God knows. Yes.’ He said: ‘Gabriel came to me when you saw. He called me, keeping that from you. I responded to him and I kept that from you. He would not enter your room after you had taken off your clothes. When I thought that you were fast asleep, I did not want to wake you and I feared that you might feel lonely. He said to me: “God commands you to go to al-Baqīʿ and pray for the forgiveness of those buried there”.’ I asked: ‘What shall I say to them, Messenger of God?’ He said: ‘Say: “Peace be to the dwellers of this place who are believers and Muslims. May God bestow His Mercy on those of us who have gone ahead and those who are left behind. We shall certainly be joining you, God willing”.’”’

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللهِ بْنِ كَثِيرِ بْنِ الْـمُطَّلِبِ، أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ فَقَالَتْ: أَلاَ أُحَدِّثُكُمْ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَنِّي . قُلْنَا بَلَى .ح.

وَحَدَّثَنِي مَنْ، سَمِعَ حَجَّاجًا الأَعْوَرَ، وَاللَّفْظُ لَهُ، قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللهِ، رَجُلٌ مِنْ قُرَيْشٍ - عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ

بْنِ الـمُطلِبِ انّهُ قَالَ يَوْمًا: الاَ احَدِّثُكمْ عَنِّي وَعَنْ امِّي، قَالَ فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ. قَالَ: قَالَتْ عَائِشَةُ: أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قُلْنَا بَلَى. قَالَ: قَالَتْ لَـمَّا كَانَتْ لَيْلَتِيَ الَّتِي كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيهَا عِنْدِي، انْقَلَبَ فَوَضَعَ رِدَاءَهُ، وَخَلَعَ نَعْلَيْهِ، فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاضْطَجَعَ، فَلَمْ يَلْبَثْ إِلاَّ رَيْثَمَا ظَنَّ أَنْ قَدْ رَقَدْتُ. فَأَخَذَ رِدَاءَهُ رُوَيْدًا، وَانْتَعَلَ رُوَيْدًا، وَفَتَحَ الْبَابَ فَخَرَجَ، ثُمَّ أَجَافَهُ رُوَيْدًا. فَجَعَلْتُ دِرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ. حَتَّى جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ. فَأَسْرَعَ فَأَسْرَعْتُ. فَهَرْوَلَ فَهَرْوَلْتُ. فَأَحْضَرَ فَأَحْضَرْتُ. فَسَبَقْتُهُ فَدَخَلْتُ. فَلَيْسَ إِلاَّ أَنِ اضْطَجَعْتُ فَدَخَلَ، فَقَالَ: «مَا لَكِ يَا عَائِشُ حَشْيَا رَابِيَةً؟». قَالَتْ: قُلْتُ لاَ شَيْءَ. قَالَ: «لَتُخْبِرِينِي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ». قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي، فَأَخْبَرْتُهُ. قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي؟». قُلْتُ: نَعَمْ. فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَتْنِي. ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللهُ عَلَيْكِ وَرَسُولُهُ؟». قَالَتْ: مَهْمَا يَكْتُمِ النَّاسُ يَعْلَمْهُ اللهُ. نَعَمْ. قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ فَنَادَانِي، فَأَخْفَاهُ مِنْكِ، فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكِ. وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ. وَظَنَنْتُ أَنْ قَدْ رَقَدْتِ، فَكَرِهْتُ أَنْ أُوقِظَكِ وَخَشِيتُ أَنْ تَسْتَوْحِشِي. فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ: قُلْتُ كَيْفَ

اقَولَ لهُمْ يَا رَسُولَ اللهِ؟ قَالَ: «قَولِي: السَّلاَمُ عَلى اهْلِ الدِّيَارِ مِنَ الْـمُؤْمِنِينَ وَالْـمُسْلِمِينَ، وَيَرْحَمُ اللهُ الْـمُسْتَقْدِمِينَ مِنَّا وَالْـمُسْتَأْخِرِينَ. وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلاَحِقُونَ».

[1942–104]. (Dar al-Salam 2128) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated: both said:[iv] Muhammad ibn ʿAbdullāh al-Asdī narrated; from Sufyān; from ʿAlqamah ibn Marthad; from Sulaymān ibn Buraydah; from his father. He said: **‘God’s Messenger (peace be upon him) used to teach them what to say when they visited graveyards. Any of them would say, according to Abu Bakr’s narration: “Peace be to the dwellers of this place” and according to Zuhayr’s narration: “Peace be to you, the dwellers of this place, of believers and Muslims. We, God willing, shall be joining you. I pray to God to keep you and us safe”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَسَدِيُّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ. فَكَانَ قَائِلُهُمْ يَقُولُ - فِي رِوَايَةِ أَبِي بَكْرٍ: السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ. وَفِي رِوَايَةِ زُهَيْرٍ: السَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ، مِنَ الْـمُؤْمِنِينَ وَالْـمُسْلِمِينَ. وَإِنَّا إِنْ شَاءَ اللهُ لَلاَحِقُونَ. أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

Text Explanation

In hadith No. 1940, the Prophet addresses the dwellers of the graveyard and says: ‘We, God willing, shall be joining you’. The fact that the Prophet attached death, which is a certainty, to the will of God is to seek God’s blessing and to adhere to God’s instructions to him: ‘Never say about anything, “I shall do this tomorrow”, without adding, “if God so wills”.’ (18: 23-4) It is also said that God’s willingness refers to joining that particular graveyard and being buried there. Some other understanding is also mentioned. This hadith shows that it is desirable to visit graves and greet their dwellers and pray to God to bestow mercy on them. The hadith also shows the desirability of visiting al-Baqīʿ graves in particular [where many of the Prophet’s companions are buried].

The Prophet said in this hadith: ‘Peace be to you, the dwellers of an abode of believing people’. Al-Khaṭṭābī and other scholars said that the greeting of peace is offered in the same way to the living and the dead, starting with the words ‘peace be to you’. This is contrary to what people used to say in pre-Islamic days when greeting the dead, saying: ‘to you be peace’. The Prophet prayed for their forgiveness, saying: ‘My Lord, forgive the people of Baqīʿ al-Gharqad’.

ʿĀ’ishah mentions in hadith No. 1941 that the Prophet put on his robe gently and closed the door carefully. He did so in order not to wake her up and leave because he did not wish her to be worried if she was left alone in the dark night. She mentions that when the Prophet stood at al-Baqīʿ graveyard he stayed for a long time and raised his hands three times. This makes it clear that it is desirable to say long supplications and repeat one’s supplications, raising one’s hands and arms. It also suggests that at a graveyard, it is preferable to say one’s supplication standing, rather than seated.

ʿĀ’ishah reports how she returned home when the Prophet finished his supplication, and that when she noticed that the Prophet increased his pace, she did the same so that he could not catch up with her. However, when he saw her at home, he realised that she was breathing hard and questioned her, realising that she was the one ahead of him.

When the Prophet explained to her that he was doing what God ordered him to do, she asked him: ‘What shall I say to them, Messenger of God?’ He said: ‘Say: “Peace be to the dwellers of this place who are believers and Muslims. May God bestow His Mercy on those of us who have gone ahead and those who are left behind. We shall certainly be joining you, God willing”.’ It is clear that it is desirable to say this when we visit graveyards. It also shows that believers and Muslims may occur as synonyms, and that they may be joined by the particle ‘and’ because they differ in sound. It is not right to think that the word ‘Muslim,’ as used in this hadith, means anyone other than a believer. If a person pretends to be a believer and he is known to be a hypocrite, it is not permissible to greet him with *salam* or to pray to God to bestow mercy on him.

The hadith also includes evidence in support of permitting women to visit graveyards. This is a point on which scholars have differed, with our scholars holding three different views: 1) It is forbidden on the basis of the hadith saying: ‘May God curse women who visit graves’; 2) It is reprehensible, i.e. *makruh*; and 3) It is permissible. This last view is evidenced by this hadith and hadith No. 1945, which quotes the Prophet: ‘I previously prohibited you from visiting graves. Now you may visit them’. This may be countered by saying that the Arabic pronoun equivalent to ‘you’ in the hadith is in the masculine form. As such, women are not included in it,[v] according to the correct view, but God knows best.

Transmission

Hadith No. 1941 has the following chain of transmission: ‘Ḥarūn ibn Saʿīd al-Aylī narrated to me: ʿAbdullāh ibn Wahb narrated; Ibn Jurayj reported; from ʿAbdullāh ibn Kathīr ibn al-Muṭṭalib; that he heard Muhammad ibn Qays say: ‘I heard ʿĀ’ishah narrating, she said: “Shall I tell you about the Prophet (peace be upon him) and myself?” We said: “Yes” [H]. One who heard Ḥajjāj al-Aʿwar narrating (his text); he said: Ḥajjāj ibn Muhammad narrated; Ibn Jurayj narrated; ʿAbdullāh (a man from the Quraysh) reported; from Muhammad ibn Qays ibn Makhramah ibn al-Muṭṭalib; that he said: “Shall I tell you a story from me and my mother?”’

Qadi ʿIyāḍ said:

> This is how it occurs in Muslim’s book, giving the transmission of the hadith as ‘Ḥajjāj from Ibn Jurayj from ʿAbdullāh a man from the Quraysh’. The same is related by Ahmad ibn Ḥanbal. Al-Nasā’ī, Abu Nuʿaym al-Jurjānī, Abu Bakr al-Naysabūrī and Abu ʿAbdullāh al-Jurjānī state it: ‘from Yūsuf ibn Saʿīd al-Maṣṣīṣī, Ḥajjāj narrated from Ibn Jurayj; ʿAbdullāh ibn Abi Mulaykah reported to me’. Al-Dāraquṭnī said: He is ʿAbdullāh ibn Kathīr ibn al-Muṭṭalib ibn Abi Wadāʿah. Abu ʿAlī al-Ghassānī al-Jayyanī said: This is one of the *maqṭuʿ*, i.e., discontinued, hadiths in Muslim’s anthology. It is also one of the hadiths where there is an error concerning their narrators. ʿAbd al-Razzāq relates it in his *al-Muṣannaf:* ‘from Ibn Jurayj, he said: Muhammad ibn Qays ibn Makhramah reported to me that he heard ʿĀ’ishah’.
>
> To say that this is a *maqṭu‘* hadith is not acceptable. It has a continuous chain of transmission, but one in which the person did not name some of its narrators, which means that it comes under the ‘unknown’ not under the ‘discontinued’. The latter is a chain where a narrator lower than the one belonging to the *tabiʿīn* generation is dropped.
>
> There is another problem in the chain of transmission of this hadith, as Muslim says: ‘One who heard Ḥajjāj al-Aʿwar narrating (his text); he said: Ḥajjāj ibn Muhammad narrated’. This may give

the impression that Ḥajjāj al-Aʿwar narrated the hadith from another person called Ḥajjāj ibn Muhammad, but it is not so because Ḥajjāj al-Aʿwar is indeed Ḥajjāj ibn Muhammad. Muslim's statement means: a narrator who heard from Ḥajjāj al-Aʿwar said: 'Ḥajjāj ibn Muhammad narrated to me'. Thus, Muslim is copying the words of this narrator.

Having quoted *Qadi* ʿIyāḍ's explanation I may add that Muslim's entry of this hadith from this unknown narrator who had heard it from Ḥajjāj al-Aʿwar does not detract from the validity of the validity of the hadith because Muslim relates it as an endorsement, not as a principal hadith to rely upon. He indeed relies on the first authentic chain of transmission.

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i. Related by al-Nasā'ī, 2038.
ii. Related by al-Nasā'ī, 2036, 3973 and 3974.
iii. The Prophet used a short form of her name.
iv. Related by 2039; Ibn Mājah, 1547.
v. The pronouns in this hadith apply generally, which means they include men and women. If women are to be excluded, their exclusion has to be specified or there should be some other indication that the address is to men only. When ʿĀ'ishah asked the Prophet what to say when visiting graveyards, he did not tell her that she might not visit them.

CHAPTER 36

THE PROPHET'S REQUEST FOR PERMISSION TO VISIT HIS MOTHER'S GRAVE

[1943–105]. (Dar al-Salam 2129) Yaḥyā ibn Ayyūb and Muhammad ibn ʿAbbād narrated (Yaḥyā's text): both said: Marwān ibn Muʿāwiyah narrated; from Yazīd (meaning Ibn Kaysān); from Abu Ḥāzim; from Abu Hurayrah. He said: **'God's Messenger (peace be upon him) said: "I requested my Lord's permission to pray for the forgiveness of my mother, but He did not permit me. I also requested that He allow me to visit her grave and He granted me permission".'**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَمُحَمَّدُ بْنُ عَبَّادٍ، وَاللَّفْظُ لِيَحْيَى، قَالا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ، يَعْنِي ابْنَ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لأُمِّي، فَلَمْ يَأْذَنْ لِي. وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي.

[1944–106]. (Dar al-Salam 2130) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated: both said: Muhammad ibn ʿUbayd narrated; from Yazīd ibn Kaysān; from Abu Ḥāzim; from Abu Hurayrah. He said: **'The Prophet (peace be upon him) visited his**

mother’s grave. He wept and made those around him weep. He said: “I requested my Lord for permission to pray for her forgiveness, but I was not given that permission. I requested His permission to visit her grave and He permitted me. Visit graves, as they are a reminder of death”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: زَارَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ، فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ. فَقَالَ: اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا، فَلَمْ يُؤْذَنْ لِي. وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا، فَأَذِنَ لِي. فَزُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُ الْـمَوْتَ.

[1945–107]. (Dar al-Salam 2131-2132) Abu Bakr ibn Abi Shaybah, Muhammad ibn ʿAbdullāh ibn Numayr and Muhammad ibn al-Muthannā narrated (Abu Bakr’s and Ibn Numayr’s text): they said: Muhammad ibn Fuḍayl narrated; from Abu Sinān (who is Ḍirār ibn Murrah); from Muḥārib ibn Dithār; from Ibn Buraydah; from his father. He said: **‘God’s Messenger (peace be upon him) said: “I had forbidden you to visit graves, now you may visit them, and I had forbidden you to keep sacrificial meat for more than three days, now you may keep what you like, and I had forbidden you drinks except what is brewed in a waterskin, now you may drink in all types of container, but never drink an intoxicating drink”.’**

In his narration, Ibn Numayr said: **‘from ʿAbdullah ibn Buraydah, from his father…’.**

حَدّثَنَا ابُو بَكرِ بْنُ ابِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْـمُثَنَّى، وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ. قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، وَهُوَ ضِرَارُ بْنُ مُرَّةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُـولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا. وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ. وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ، فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا، وَلاَ تَشْرَبُوا مُسْكِرًا».

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ.

Yaḥyā ibn Yaḥyā narrated: Abu Khaythamah reported; from Zubayd al-Yāmiy; from Muḥārib ibn Dithār; from Ibn Buraydah; I think from his father (the doubt is by Abu Khaythamah); from the Prophet (peace be upon him) [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Qabīṣah ibn ʿUqbah narrated; from Sufyān; from ʿAlqamah ibn Marthad; from Sulaymān ibn Buraydah; from his father; from the Prophet (peace be upon him) [H]. And Ibn Abi ʿUmar, Muhammad ibn Rāfiʿ and ʿAbd ibn Ḥumayd narrated; all from ʿAbd al-Razzāq; from Maʿmar; from ʿAṭā’ al-Khurāsānī; he said: ʿAbdullāh ibn Buraydah narrated to me; from his father; from the Prophet (peace be upon him): **all giving the same meaning as Abu Sinan’s narration.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ مُـحَارِبِ بْنِ دِثَـارٍ، عَنِ ابْنِ بُرَيْدَةَ، أُرَاهُ عَنْ أَبِيـهِ، (الشَّـكُّ مِنْ أَبِي خَيْثَمَــةَ) عَنِ النَّبِيِّ صَـلَّى اللهُ

عَلَيْـهِ وَسَـلمَ .ح. وَحَدّثَنَا ابُو بَكرِ بْنُ ابِي شَيْبَةَ، حَدّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: كُلُّهُمْ بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ.

Text Explanation

Hadith No. 1943 mentions that the Prophet requested God's permission to pray for his mother's forgiveness, but the permission was declined, while his request to visit her grave was granted. The hadith thus makes it clear that it is permissible to visit unbelievers during their lifetime and visit their graves after death. If visiting them is permitted after death, visiting them in life is more useful. God says in the Qur'an: 'We have enjoined upon man goodness to his parents… Yet should they endeavour to make you associate as partner with Me something of which you have no knowledge, do not obey them, but [even then] bear them company in this world's life with kindness'. (31: 14–15) The hadith also makes clear that praying for the forgiveness of unbelievers is not allowed. *Qadi* ʿIyāḍ said: 'The reason for the Prophet's visit to his mother's grave is that he wanted to give a strong admonition and a reminder to all, as he would see her grave. This is confirmed by his statement at the end of hadith No. 1944: "Visit graves, for they are a reminder of death".'

Hadith No. 1944 mentions that when the Prophet visited his mother's grave, 'he wept and made those around him weep'. *Qadi* ʿIyāḍ said that the Prophet's weeping was for her missing out on what he did in his life and on believing in him.

In hadith No. 1945, the Prophet says: 'I had forbidden you visiting graves, now you may visit them'. This is one of the hadiths that mention what is abrogated and what abrogates them. The hadith is a clear statement abrogating the earlier prohibition of visiting graves by men. As for women, our scholars express different views, and we mentioned this difference earlier. We said that those scholars who speak against women visiting graves claim that women are not included in an address made to men.[i]

Transmission

Hadith No. 1944 is found in Abu ʿAlā' ibn Māhān's narration to people in North Africa, but it is not found in the narrations of ʿAbd al-Ghāfir al-Fārisī in our areas. However, it is mentioned in many original manuscripts at the end of the Book of Funerals and is commented on. There are notes written next to it, such as: 'related by Abu Dāwūd in his *Sunan*, as narrated by Muhammad ibn Sulaymān al-Anbārī, from Muhammad ibn ʿUbayd, with this chain of transmission. And related by al-Nasā'ī from Qutaybah, from Muhammad ibn ʿUbayd; and by Ibn Mājah from Abu Bakr ibn Abi Shaybah, from Muhammad ibn ʿUbayd'. All these narrators are reliable. Therefore, the hadith is certainly authentic.

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i. As mentioned earlier, a general statement applies to men and women, although it is expressed in masculine terms. Women may be excluded only in clear terms and there is no such exclusion in this case.

CHAPTER 37

THE FUNERAL PRAYER FOR ONE WHO COMMITS SUICIDE

[1946–108]. (Dar al-Salam 2133) ʿAwn ibn Sulaymān al-Kūfī narrated: Zuhayr reported; from Simāk; from Jābir ibn Samurah. He said: **‘The Prophet (peace be upon him) was brought [the body of] a man who killed himself with broad arrows, but he did not offer the funeral prayer for him’.**

حَدَّثَنَا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ، أَخْبَرَنَا زُهَيْرٌ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أُتِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ قَتَلَ نَفْسَهُ بِمَشَاقِصَ، فَلَمْ يُصَلِّ عَلَيْهِ.

Text Explanation

This hadith provides evidence in support of the view that a person who commits suicide is not offered the funeral prayer because of his disobedience of God. This is the view of ʿUmar ibn ʿAbd al-ʿAzīz and al-Awzāʿī. On the other hand, al-Ḥasan, al-Nakhaʿī, Qatādah, Mālik, Abu Ḥanīfah, al-Shāfiʿī and the great majority of scholars say that the funeral prayer is offered in the case of suicide. They understand this hadith as showing that the Prophet did not offer this prayer himself so as to stop others from doing the same, but the Prophet's companions offered the funeral prayer for that man. This is the same as when the Prophet did not offer the funeral prayer himself for a deceased person who left an outstanding debt without leaving enough to repay it. This was to stop people from taking a lax attitude about the repayment of their debts. Yet he told his companions: 'Pray for your friend'.

Qadi ʿIyāḍ said:

> All scholars are of the view that the funeral prayer is offered for all Muslims, including those who suffered a mandatory punishment, or were stoned, or committed suicide or a child born in an adulterous relationship. Mālik and others said that the ruler of a Muslim state should not offer the funeral prayer for someone killed for committing an offence that carries a mandatory punishment and that honourable people should not offer the funeral prayer for wicked people as a warning to others. Al-Zuhrī said: 'the funeral prayer should not be offered for someone who is punished by stoning to death or one who is executed for murder'. Abu Ḥanīfah said: 'the funeral prayer is not offered for one who is guilty of the offence of *ḥirabah* [i.e., making war against God and His Messenger], nor one who is killed in rebellion against the Muslim state'. Qatādah said: 'no funeral prayer is offered for a child born in adultery'. Al-Ḥasan said: 'a funeral prayer is not offered for an adulterous woman who dies in childbirth'. Some early scholars said that the funeral prayer is not offered for a dead infant. Scholars differ with regard to offering such a prayer for an aborted embryo. Some scholars of

> Hadith who are well versed in Fiqh and some early scholars approve of it if the pregnancy lasts more than four months, while the majority of scholars say that no funeral prayer is offered for a stillborn unless it cries or it is ascertained to be born alive before it dies.

As for a martyr who is killed in a war against unbelievers, Mālik, al-Shāfiʿī and the majority of scholars say: ‘He is not washed, and no funeral prayer is offered for him’. Abu Ḥanīfah said: ‘He is washed but no funeral prayer is needed’. Al-Ḥasan said: ‘He is washed and given a funeral prayer’. But God knows best.

BOOK
OF
ZAKAT

CHAPTER 0

ZAKAT

Linguistically speaking, the word zakat means ‘growth’ and ‘purification’. A person’s property grows when zakat is paid, but this growth is not visible. It purifies the person who pays it from sin. It is said that its reward grows with God. It is given the Islamic name zakat because it carries the linguistic sense of its name. It is also said that it is called zakat because it purifies its payer and testifies that he or she is a genuine believer. We said the same about the hadith that says: ‘*Ṣadaqah* is a proof’. *Ṣadaqah* refers to voluntary charity, and the word is derived from a root that means ‘truth, sincerity, etc.’. Hence, it is said that it is given this name because it is evidence that the giver is a genuine believer. *Qadi* ʿIyāḍ quotes al-Māzarī:

> Islam makes clear that zakat is made obligatory to relieve hardship. Such a relief can only come from a property that is above a certain threshold. It is then applied to fixed property, which is money, agricultural produce and cattle. Scholars are unanimous that zakat is payable for all these. They differ as to whether it applies to other property, such as goods. The majority of scholars make it applicable to them, while Dāwūd says it does not, citing the hadith: ‘No one is liable to pay zakat on his slave or horse’. The majority of scholars understand this as referring to what is intended for ownership. Islam defines the threshold of each type of property according to what may provide relief. The threshold for silver is 200 dirhams, which is clearly stated in a hadith and unanimously agreed upon by scholars. The threshold for gold is twenty *mithqal*, [a *mithqal* is stated to be equivalent to 4.25 grams, which means the threshold is 85 grams of gold]. This is defined by unanimous agreement. An odd difference

of view is mentioned in this connection. Also, a hadith is reported from the Prophet (peace be upon him).

As for agricultural produce and cattle, their thresholds are well known. Islamic law defines the payable portion according to what is involved of expense and effort. The highest duty, which is one-fifth, is on what is in the earth because it involves no effort. Next is agricultural produce, on which the duty is one-tenth if it is irrigated by rain. Otherwise, the duty is half of one-tenth. Next is gold, silver, money and commerce, where the duty is a quarter of one-tenth, i.e., 2.5%, because these require work carried on throughout the year. The last type is cattle because duties are set for certain numbers, while those in between such numbers are not liable to zakat. This does not apply to the other types mentioned. But God knows best.

CHAPTER 1

NO ZAKAT FOR WHAT IS BELOW THE THRESHOLD

[1947–1]. (Dar al-Salam 2134) ʿAmr ibn Muhammad ibn Bukayr al-Nāqid narrated to me:[i] Sufyān ibn ʿUyaynah narrated; he said: I asked ʿAmr ibn Yaḥyā ibn ʿUmārah and he reported to me from his father; from Abu Saʿīd al-Khudrī; from the Prophet (peace be upon him). He said: **‘No zakat is payable for what is less than five *wasqs*, nor for less than five heads [of camels], nor for less than five *uqiyyahs* [of silver]’.**

وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَأَلْتُ عَمْرَو بْنَ يَحْيَى بْنِ عُمَارَةَ، فَأَخْبَرَنِي عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[000–2]. (Dar al-Salam 2135) Muhammad ibn Rumḥ ibn al-Muhājir narrated: al-Layth reported [H]. Also, ʿAmr al-Nāqid narrated to me; ʿAbdullāh ibn Idrīs narrated; both from Yaḥyā ibn Saʿīd; from ʿAmr ibn Yaḥyā; with this same chain of transmission: **the same text.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الـمُهَاجِرِ، اخْبَرَنَا اللَّيْثُ، ح. وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، كِلاَهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ يَحْيَى، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

[1948–000]. (Dar al-Salam 2136) Muhammad ibn Rāfiʿ narrated: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; ʿAmr ibn Yaḥyā ibn ʿUmārah; from his father Yaḥyā ibn ʿUmārah; he said: I heard Abu Saʿīd al-Khudrī say: **‘I heard God’s Messenger (peace be upon him) say: “And the Prophet (peace be upon him) pointed with his five fingers”.’ He then added the same as Ibn ʿUyaynah’s narration.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ يَحْيَى بْنِ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَأَشَارَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِكَفِّهِ بِخَمْسِ أَصَابِعِهِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[1949–3]. (Dar al-Salam 2137) Abu Kāmil Fuḍayl ibn Ḥusayn al-Jaḥdarī narrated: Bishr (meaning Ibn Mufaḍḍal) narrated; ʿUmārah ibn Ghaziyyah narrated; from Yaḥyā ibn ʿUmārah; he said: I heard Abu Saʿīd al-Khudrī say: **‘God’s Messenger (peace be upon him) said: “No zakat is payable for what is less than five *wasqs*, nor for less than five heads [of camels], nor for less than five *uqiyyahs* [of silver]”.’**

وَحَدَّثَنِي ابُو كَامِلٍ فَضَيْلَ بْنُ حُسَيْنٍ الجَحْدَرِيَّ، حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ مُفَضَّلٍ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ يَحْيَى بْنِ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[1950–4]. (Dar al-Salam 2138) Abu Bakr ibn Abi Shaybah, ʿAmr al-Nāqid and Zuhayr ibn Ḥarb narrated: they said: Wakīʿ narrated; from Sufyān; from Ismāʿīl ibn Umayyah; from Muhammad ibn Yaḥyā ibn Ḥabbān; from Yaḥyā ibn ʿUmārah; from Abu Saʿīd al-Khudrī. He said: **‘God’s Messenger (peace be upon him) said: “No zakat is payable for what is less than five *wasqs* of dates or grain”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ. قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ وَلاَ حَبٍّ صَدَقَةٌ».

[1951–5]. (Dar al-Salam 2139-2140) Isḥāq ibn Manṣūr narrated: ʿAbd al-Raḥmān (meaning Ibn Mahdī) reported; Sufyān narrated; from Ismāʿīl ibn Umayyah; from Muhammad ibn Yaḥyā ibn Ḥabbān; from Yaḥyā ibn ʿUmārah; from Abu Saʿīd al-Khudrī; that **‘The Prophet (peace be upon him) said: “No zakat is payable on grains or dates until they become five *wasqs*, nor for less**

than five heads [of camels], nor for less than five *uqiyyahs* [of silver]”.’

وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، يَعْنِي ابْنَ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي حَبٍّ وَلاَ تَمْرٍ صَدَقَةٌ حَتَّى يَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ.

ʿAbd ibn Ḥumayd narrated to me: Yaḥyā ibn Adam marrated; Sufyān al-Thawrī narrated; from Ismāʿīl ibn Umayyah; with this chain of transmission: **the same text as Ibn Mahdi’s narration.**

وَحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، بِهَذَا الإِسْنَادِ: مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ.

[1952–000]. (Dar al-Salam 2141) Muhammad ibn Rāfiʿ narrated to me: ʿAbd al-Razzāq narrated; al-Thawrī and Maʿmar reported; from Ismāʿīl ibn Umayyah; with this chain of transmission: **the same text as narrated by Ibn Mahdi and Yaḥya ibn Adam, except that ‘the word “dates” is substituted by “fruits”.’**[ii]

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ وَمَعْمَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ بِهَذَا الإِسْنَادِ: مِثْلَ

حَدِيثِ ابْنِ مَهْدِيٍّ وَيَحْيَى بْنِ ادَمَ، غَيْرَ انّهُ قَالَ - بَدَلَ التَّمْرِ – ثَمَرٍ.

[1953–6]. (Dar al-Salam 2142) Ḥarūn ibn Maʿrūf and Ḥarūn ibn Saʿīd al-Aylī narrated: both said: Ibn Wahb narrated; ʿIyāḍ ibn ʿAbdullāh reported to me; from Abu al-Zubayr; from Jābir ibn ʿAbdullāh; from God’s Messenger (peace be upon him); that he said: **‘No zakat is payable for less than five *uqiyyahs* of silver, nor for less than five heads of camels, nor for what is less than five *wasqs* of dates’.**

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ.

Text Explanation

This hadith, in its various narrations, defines the amount a person must have before he or she is required to pay zakat. The Prophet says: 'No zakat is payable for what is less than five *wasqs*'. One *wasq* is equal to sixty *ṣaʿ*, and a *ṣaʿ* is estimated at five and one-third *raṭls* of the weight used in Baghdad.

[Note: Further details are given by Imam al-Nawawī on these weights and measures, which are no longer used in any part of the Muslim world. The term *raṭl* is still used in some areas but it differs from one area to another. In Egypt, it is equivalent to one pound, i.e., 454 grams, while in Syria it was, until recently, 2.5 kilograms, i.e., more than five times the Egyptian weight. Scholars have worked out the equivalent of the amount stated by the Prophet as five *wasqs*, and Shaikh Yusuf al-Qaradawi says that it amounts to 647 kilograms of wheat.[iii]]

This hadith gives us two very useful and important points: 1) Zakat must be paid on these amounts; and 2) No zakat is payable on what is less than them. There is no difference among Muslims on these two points, except for what Abu Ḥanīfah and a few early scholars said, whereby zakat is payable on any amount of grain, be it much or little. This is an erroneous view, as it is contrary to the clear statements in authentic hadiths. Scholars are unanimous that zakat is payable for gold and that its threshold [i.e., *niṣab*] is twenty *mithqals*, except for a report that al-Ḥasan al-Baṣrī and al-Zuhrī gave stating that the threshold is forty *mithqals*, but the better-known view of both agrees with the widely held view and that it is payable for twenty *mithqals*. [A *mithqal* is equivalent to 4.25 grams, which makes the threshold for gold 85 grams.] *Qadi* ʿIyāḍ said: 'It is reported that some early scholars said that zakat is payable for gold when its value is equivalent to 200 dirhams, even if it is below twenty *mithqals*'. They add that zakat is not payable for twenty *mithqals* unless they are worth two hundred dirhams.[iv]

Scholars are also unanimous that what exceeds the threshold of grains and dates is calculated pro rata, i.e., proportionally. There are no specific figures for increase, leaving amounts in between each two figures unzakatable, as is the case with cattle. They differ with regard to gold and

silver: Mālik, al-Thawrī, al-Shāfiʿī, Ibn Abi Laylā, Abu Yūsuf, Muhammad and the majority of Abu Ḥanīfah's disciples, as well as Hadith scholars, say that whatever is above the threshold of gold and silver is liable to zakat at 2.5%, be it much or little. This is also reported from ʿAlī and Ibn ʿUmar. However, Abu Ḥanīfah and some early scholars say that what is above 200 dirhams or twenty dīnārs is not liable to zakat until it becomes forty dirhams. If the silver or gold owned by a person is above the threshold, i.e., 200 dirhams or 20 dīn*a*rs, then one dirham is payable for every forty dirhams or four dīnars. Thus, they give gold and silver specific figures like cattle, with nothing due on what is in between these figures. In support of their view, the majority of scholars cite the authentic hadith related by al-Bukhari in his *Ṣaḥīḥ* anthology: 'In silver, one-quarter of one tenth is due in zakat'. The hadith is general, applicable to the *niṣab* or threshold and whatever is above it, on the basis of analogy with grain. On this point, Abu Ḥanīfah cites a certain hadith, but it is so lacking in authenticity that it provides no argument.

Qadi ʿIyāḍ said: 'Mālik and the majority of scholars are of the view that gold and silver are added together to complete the *niṣab* and reach the threshold. Moreover, Mālik considers the weight and adds fractions of weight, not the value. He considers a dinar equivalent to ten dirhams, according to the initial rate of exchange. Al-Awzāʿī, al-Thawrī and Abu Ḥanīfah said that the two currencies are added together at the time when zakat is due. Al-Shāfiʿī, Ahmad, Abu Thawr and Dāwūd said: "The two should not be added together at all".'

The Prophet then says that no zakat is payable 'for less than five heads of camels, nor for less than five *uqiyyahs* of silver'. Scholars of Hadith, Fiqh and leading linguists are in agreement that an *uqiyyah*, as used in Islamic context, is equal to forty dirhams, which is the weight known in the Hijaz in the Arabian Peninsula.

[Note: *uqiyyah* is normally translated as 'ounce', but an ounce is equal to 28 grams while the Islamic *uqiyyah* is nearly 40 grams. Therefore, to use the word 'ounce' may be misleading.]

Qadi ʿIyāḍ said:

> It is not right to say that the *uqiyyah* and dirham were unknown during the Prophet's lifetime when he specified certain numbers of them for the payment of zakat and they were used in sales and dowries in marriage, as clearly stated in authentic hadiths. This shows that the claim that the dirham was unknown until the reign of ʿAbd al-Malik[v] and that he set them, with the agreement of scholars, making each ten dirhams equal to seven *mithqals,* is false. What is meant by such statements is that no currency was established by the Muslim state and none was standardised. There were different currencies: some were Persian and others Byzantine, some were small and others large, some were simply silver pieces without any writing or figures on them, some Yemeni and others North African. Therefore, a decision was taken in agreement to have new, standardised coins for the Muslim state, carrying the same writing and having the same standard weight. They also decided that the new coins should replace weights in commercial transactions. They gathered the larger and smaller ones and struck them anew, using the new standard weight. There is no doubt that dirhams were known and used at the time. How else could the duties due to God, in zakat and other things, be paid, and how could duties due to people be given? No doubt the *uqiyyah* was also known.

Our scholars say that people in the early Islamic period were unanimous that this weight, which is well known, should be used, making a dirham six *daniqs* and every ten dirhams equal seven *mithqals,* while the *mithqal* retained its weight before and after Islam.

The hadiths define the amount that qualifies for zakat, making it clear that what is below such an amount is exempt from zakat. Thus, five *wasqs* are the *niṣab* or threshold which defines the amount that makes the owner liable to pay zakat. The Prophet mentions that this weight of grain or dates is the threshold, and in one hadith, the word 'fruits' replaces the word 'dates'.

The Prophet also defines the threshold for silver, which is five *uqiyyahs*. This applies to all silver, whether in coins, plain or raw. It is suggested that the term used by the Prophet applies only to silver that is struck as coins, and it is only figuratively used for plain silver. This is mostly said by

linguists, while Ibn Qutaybah and other linguists say that it applies to all, as Fiqh scholars use it.

No authentic hadith defines a threshold for gold. Some hadiths mention its threshold as twenty *mithqals*, but these are lacking in authenticity. However, scholars whose views are to be considered are unanimous that this is the threshold for gold. Scholars are also in agreement that zakat is given annually on cattle, gold and silver, but not agricultural produce. The hadith provides evidence in support of the view of al-Shāfiʿī and scholars, who share his opinion that if silver is less than 200 circulating dirhams, or around that, then no zakat is payable for it. This is in line with the hadith that says: 'No zakat is payable for less than five *uqiyyahs* of silver'. As mentioned earlier, an *uqiyyah* equals forty dirhams. Mālik says that if it is only a little less than this weight, so as to be practically treated as equal to it, then zakat becomes payable. Our evidence is that he accepts that it is less than five *uqiyyahs*. The hadith further confirms the view of al-Shāfiʿī, and those who agree with him, that no zakat is payable on forged dirhams until the pure silver used in them amounts to 200 dirhams.

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i. Related by al-Bukhari, 1405 and 1447; Abu Dāwūd, 1558; al-Tirmidhī, 626 and 627; al-Nasā'ī, 2445, 2472, 2473, 2474, 2475, 2482, 2483, 2484 and 2486; Ibn Mājah, 1793.

ii. These two words in Arabic are *tamr* and *thamar*, respectively. They are written in exactly the same way except for placing three instead of two dots on top of the first letter of the second word, *i.e.*, thamar.

iii. Al-Qaradawi, Yusuf., *Fiqh al-Zakat*, Maktabat Wahbah, Cairo, 25th edition, Vol. 1, p. 382.

iv. The dirham was the silver currency of the time, while the dīnār was the gold currency and equal to ten dirhams.

v. ʿAbd al-Malik ibn Marwān was an Umayyad Caliph who ruled the Muslim state from 66–86 AH, 684–704 CE.

CHAPTER 2

HIGHER RATES OF ZAKAT

[1954–7]. (Dar al-Salam 2143) Abu al-Ṭāhir Ahmad ibn ʿAmr ibn ʿAbdullāh ibn ʿAmr ibn Sarḥ, Ḥarūn ibn Saʿīd al-Aylī, ʿAmr ibn Sawwād and al-Walīd ibn Shujā narrated to me:[i] all from Ibn Wahb. Abu al-Ṭāhir said: ʿAbdullāh ibn Wahb reported; from ʿAmr ibn al-Ḥārith; that Abu al-Zubayr narrated to him; that he heard Jābir ibn ʿAbdullāh say; that he heard the Prophet (peace be upon him) say: **‘For what is irrigated by rivers and rain, one-tenth is payable [in zakat], and for what is irrigated by camels, half of one-tenth’.**

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ سَرْحٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَعَمْرُو بْنُ سَوَّادٍ وَالْوَلِيدُ بْنُ شُجَاعٍ. كُلُّهُمْ عَنِ ابْنِ وَهْبٍ، قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فِيمَا سَقَتِ الأَنْهَارُ وَالْغَيْمُ الْعُشُورُ، وَفِيمَا سُقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ».

Text Explanation

This hadith makes it clear that agricultural produce is liable to zakat and that what is payable is one-tenth of the produce, if it is irrigated by rain and rivers, without the need to exert much effort. This rate is reduced by half when the irrigation uses camels to carry the water and by other means that require much effort or expense. This is agreed upon by all.

However, scholars hold different views on whether zakat is due on all that the earth produces of fruits, other produce, aromatic plants, etc. apart from grass and firewood and similar produce. Abu Ḥanīfah says that zakat is payable for all, while the majority of scholars maintain that some exemptions apply. But, different scholars state different plants for exemption. These differences are fully explained in the books of Fiqh.

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i. Related by Abu Dāwūd, 1597; al-Nasā'ī, 2488.

CHAPTER 3

NO ZAKAT PAYABLE FOR SLAVES OR HORSES

[1955–8]. (Dar al-Salam 2144) Yaḥyā ibn Yaḥyā al-Tamīmī narrated:[i] he said: I read out to Mālik; from ʿAbdullāh ibn Dīnār; from Sulaymān ibn Yasār; from ʿIrāk ibn Mālik; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) said: “No zakat is payable by a Muslim for his slave or his horses”.’**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ عَلَى الْـمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ».

[1956–9]. (Dar al-Salam 2145-2146) ʿAmr al-Nāqid and Zuhayr ibn Ḥarb narrated to me: both said: Sufyān ibn ʿUyaynah narrated; Ayyūb ibn Mūsā narrated; from Makḥūl; from Sulaymān ibn Yasār; from ʿIrāk ibn Mālik; from Abu Hurayrah: ʿAmr said: from the Prophet (peace be upon him) and Zuhayr said: attributing it [to the Prophet]: **‘No zakat is payable by a Muslim for his slave or his horses’.**

وَحَدّثَنِي عَمْرٌو النّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ عَمْرٌو: عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ زُهَيْرٌ: يَبْلُغُ بِهِ. «لَيْسَ عَلَى الْـمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ».

Yaḥyā ibn Yaḥyā narrated: Sulaymān ibn Bilāl reported [H]. Also, Qutaybah narrated; Ḥammād ibn Zayd narrated [H]. And Abu Bakr ibn Abi Shaybah narrated; Ḥātim ibn Ismāʿīl narrated; all from Khuthaym ibn ʿIrāk ibn Mālik; from his father; from Abu Hurayrah; from the Prophet: **the same text.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، ح. وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، كُلُّهُمْ عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

[1957–10]. (Dar al-Salam 2147) Abu al-Ṭāhir, Ḥarūn ibn Saʿīd al-Aylī and Ahmad ibn ʿĪsā narrated to me: they said: Ibn Wahb narrated; Makhramah reported to me; from his father; from ʿIrāk ibn Mālik. He said: **‘I heard Abu Hurayrah narrating from God’s Messenger (peace be upon him). He said: “No zakat is payable for a slave except Zakat al-Fiṭr”.’**

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ

ابِيهِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ ابَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ فِي الْعَبْدِ صَدَقَةٌ إِلاَّ صَدَقَةُ الْفِطْرِ».

Text Explanation

This hadith quotes the Prophet: ‘No zakat is payable by a Muslim for his slaves or horses’. This sets a principle that owned articles are not zakatable and that horses and slaves that are not intended for commercial dealings are not liable to zakat. This is agreed upon by scholars of early and later generations. However, Abu Ḥanīfah and his teacher Ḥammād ibn Abi Sulaymān, as well as a few others, set a zakat duty on horses if they are females or mixed males and females, and this duty is one dīnār for every horse. Alternatively, the owner may evaluate his horses and pay five dirhams in zakat for every 200 dirhams of the value of his horses. They have no argument in support of their view, and this hadith clearly negates their view.

Hadith No. 1957 makes an exception, stating that Zakat al-Fiṭr is payable by the master for his slave(s), whether the slave is meant as permanent ownership or for trade. This is the view of Mālik, al-Shāfiʿī and the majority of scholars. Kufi scholars, however, say that it is not due for slaves who are kept for trade. It is also reported that Dāwūd considered Zakat al-Fiṭr to be a duty binding on the slave, not the master, and that the master should enable the slave to earn money so as to pay it. *Qadi* ʿIyāḍ also mentions that Abu Thawr expressed the same view.

Al-Shāfiʿī and the majority of scholars are of the view that a *mukatib* [a slave who has agreed to buy his own freedom] is exempt from paying Zakat al-Fiṭr and this zakat is due neither from him nor from his master. On the other hand, ʿAṭā’, Mālik and Abu Thawr make it a duty binding on the master. Some of al-Shāfiʿī’s disciples agree with this because the Prophet says: ‘A *mukatib* remains a slave while he still owes even one dirham’. Yet some of our scholars say that it is due from the *mukatib* because many rules that apply to free men are also applicable to him.

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i. Related by al-Bukhari, 1463 and 1464; Abu Dāwūd, 1594 and 1595; al-Tirmidhī, 628; al-Nasā’ī, 2466, 2467, 2468, 2469 and 2471; Ibn Mājah,

1812.

CHAPTER 4

PAYING ZAKAT IN ADVANCE AND WITHHOLDING IT

[1858–11]. (Dar al-Salam 2148) Zuhayr ibn Ḥarb narrated to me:[i] ʿAlī ibn Ḥafṣ narrated; Warqā’ narrated; from Abu al-Zinād; from al-Aʿraj; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) sent ʿUmar to collect the zakat. It was said that Ibn Jamil, Khalid ibn al-Walid and al-ʿAbbas, the Prophet’s uncle, withheld payment. God’s Messenger (peace be upon him) said: “Ibn Jamil has no complaint other than that he was poor, and God gave him in plenty. As for Khalid, you are unfair to him. He has donated his armament and equipment to be used for God’s cause. And as for al-ʿAbbas, I owe this, twice as much”. He then said: “ʿUmar, have you not felt that a person’s uncle is his father’s equal”.’**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُمَرَ عَلَى الصَّدَقَةِ. فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ عَمُّ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيرًا، فَأَغْنَاهُ اللهُ. وَأَمَّا خَالِدٌ، فَإِنَّكُمْ تَظْلِمُونَ

خَالِدًا. قَدِ احْتَبَسَ ادْرَاعَهُ وَاعْتَادَهُ فِي سَبِيلِ اللهِ. وَإِمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ وَمِثْلُهَا مَعَهَا». ثُمَّ قَالَ: «يَا عُمَرُ، أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ».

Text Explanation

In this hadith the Prophet says in defence of Khālid ibn al-Walīd: ‘You are unfair to him. He has donated his armament and equipment to be used for God’s cause’. The equipment refers to all that was necessary or used in war, including arms, animals and other materials. The hadith means that they asked Khālid to pay zakat for his equipment thinking that he had kept them for trade and as such, they were liable to zakat. Khalid told them that he had no zakat to pay. They complained to the Prophet and said that Khālid withheld his zakat. The Prophet explained to them that he made his equipment an endowment, before zakat was due on it. As such, there was no zakat liability for it. The Prophet might have also meant that had Khālid owed any zakat, he would have paid it without hesitation. How could he refuse to pay a duty when he had made a donation of what was much more valuable?

Some scholars deduced from this hadith that zakat is a duty on commercial goods. This is the view of the majority of scholars of early and later generations, but Dāwūd has a different opinion. The hadith also provides evidence that an endowment is valid, and that moveable property may be made into an endowment. This is the view of the Muslim community, except Abu Ḥanīfah and some scholars from Kufah.

Some scholars said that what Ibn Jamīl, Khālid and al-ʿAbbās withheld was a *ṣadaqah*, which is a voluntary donation, not the zakat duty. This is reported by *Qadi* ʿIyāḍ, who adds that this is confirmed by ‘Abd al-Razzāq, who says in his narration of this hadith that the Prophet urged people to give freely, adding the rest of the hadith. Ibn al-Qaṣṣār, a Mālikī scholar, said: ‘This is more fitting. None of the Prophet’s companions may be imagined withholding a duty. As such, Khālid’s justification is very clear - he had donated his property for God’s sake and was left with what was not enough to give in charity. Ibn Jamīl, on the other hand, withheld a voluntary donation and this earned him a reproach. The Prophet said about al-ʿAbbās: “I owe this, twice as much”. This means that he would not withhold a *ṣadaqah* if it was demanded of him’. *Qadi* ʿIyāḍ comments: ‘But the apparent meaning of the hadiths related in both *Ṣaḥīḥ* anthologies is that the hadith speaks of zakat because it says: “God’s Messenger sent ʿUmar to

collect the zakat". When the Prophet sent someone to collect money, that money was owed as a duty'.

The correct thing, which is widely known, is that the story is about zakat, not voluntary charity, or *ṣadaqah*. This is endorsed by our scholars and many others.

The Prophet said, in reference to al-ʿAbbās's zakat: 'I owe this, twice as much'. This means that the Prophet had borrowed from his uncle what was equivalent to the zakat that was his duty for the next two years. Scholars who do not allow paying zakat in advance say that it means that the Prophet was pledging to pay this zakat on behalf of his uncle. Abu ʿUbayd and others said that it means that the Prophet delayed collecting from his uncle until his circumstances improved. The correct view is that he meant that he received in advance. In a different hadith related elsewhere, but not in Muslim's *Ṣaḥīḥ*, the Prophet says: 'We took from him his zakat for two years in advance'. The Prophet said: 'A person's uncle is his father's equal'. This stresses the high respect that is owed to one's uncles.

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i. Related by Abu Dāwūd, 1623.

CHAPTER 5

ZAKAT AL-FIṬR PAYABLE IN DATES AND BARLEY BY MUSLIMS

[1959–12]. (Dar al-Salam 2149) ʿAbdullāh ibn Maslamah ibn Qaʿnab and Qutaybah ibn Saʿīd narrated:[i] both said: Mālik narrated [H]. Also, Yaḥyā ibn Yaḥyā narrated (his text); he said: I read out to Mālik; from Nāfiʿ; from Ibn ʿUmar; that **‘God’s Messenger (peace be upon him) made Zakat al-Fiṭr at the end of Ramadan obligatory to people: one *ṣa*ʿ of dates or one *ṣa*ʿ of barley for every Muslim, whether a free person or slave, male or female’.**

حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا مَالِكٌ، ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَاللَّفْظُ لَهُ، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ: صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْـمُسْلِمِينَ.

[1960–13]. (Dar al-Salam 2150) Ibn Numayr narrated: my father narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated (his text); he said: ʿAbdullāh ibn Numayr and Abu Usāmah narrated; from ʿUbaydullāh; from Nāfiʿ; from Ibn ʿUmar. He said: **‘God’s**

Messenger made Zakat al-Fiṭr obligatory: one *ṣa*ʿ of dates or one *ṣa*ʿ of barley for everyone, whether a slave or a free person, young or old’.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ فَرَضَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ عَبْدٍ أَوْ حُرٍّ صَغِيرٍ أَوْ كَبِيرٍ.

[1961–14]. (Dar al-Salam 2151) Yaḥyā ibn Yaḥyā narrated:[ii] Yazīd ibn Zurayʿ reported; from Ayyūb; from Nāfiʿ; from Ibn ʿUmar. He said: **‘The Prophet (peace be upon him) made Ramadan’s zakat obligatory to free persons and slaves, males and females: one *ṣa*ʿ of dates or one *ṣa*ʿ of barley. People then made it equal to a half of one *ṣa*ʿ of wheat’.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالأُنْثَى، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ. قَالَ فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ.

[1962–15]. (Dar al-Salam 2152) Qutaybah ibn Saʿīd narrated:[iii] Layth narrated [H]. Also, Muhammad ibn Rumḥ narrated; al-Layth reported; from Nāfiʿ; that ʿAbdullāh ibn ʿUmar said: **‘God’s Messenger (peace be upon him) ordered the payment of Zakat**

al-Fiṭr: one *ṣa*ʿ of dates or one *ṣa*ʿ of barley’. Ibn ʿUmar said: ‘People then made it equal to two *mudds* of wheat’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِزَكَاةِ الْفِطْرِ: صَاعٍ مِنْ تَمْرٍ، أَوْ صَاعٍ مِنْ شَعِيرٍ. قَالَ ابْنُ عُمَرَ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[1963–16]. (Dar al-Salam 2153) Muhammad ibn Rāfiʿ; Ibn Abi Fudayk narrated; al-Ḍaḥḥāk reported; from Nāfiʿ; from ʿAbdullāh ibn ʿUmar; that **‘God’s Messenger (peace be upon him) made Zakat al-Fiṭr at the end of Ramadan obligatory to every Muslim individual: whether a free person or slave, man or woman, young or old – one *ṣa*ʿ of dates or one *ṣa*ʿ of barley’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ، عَلَى كُلِّ نَفْسٍ مِنَ الْـمُسْلِمِينَ: حُرٍّ أَوْ عَبْدٍ، أَوْ رَجُلٍ أَوِ امْرَأَةٍ، صَغِيرٍ أَوْ كَبِيرٍ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ.

[1964–17]. (Dar al-Salam 2154) Yaḥyā ibn Yaḥyā narrated:[iv] I read out to Mālik; from Zayd ibn Aslam; from ʿIyāḍ ibn ʿAbdullāh ibn Saʿd ibn Abi Sarḥ; that he heard Abu Saʿīd al-Khudrī say: **‘We used to pay out Zakat al-Fiṭr: one *ṣa*ʿ of food, or one *ṣa*ʿ of**

barley, or one *ṣa*ʿ of dates, or one *ṣa*ʿ of dried milk, or one *ṣa*ʿ of raisins’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ ،أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.

[1965–18]. (Dar al-Salam 2155) ʿAbdullāh ibn Maslamah ibn Qaʿnab narrated: Dāwūd (meaning Ibn Qays) narrated; from ʿIyāḍ ibn ʿAbdullāh; from Abu Saʿīd al-Khudrī. He said: **‘When God’s Messenger (peace be upon him) was among us, we used to pay Zakat al-Fiṭr for every young or old person, free or slave – one *ṣa*ʿ of food, or one *ṣa*ʿ of dried milk, or one *ṣa*ʿ of barley, or one *ṣa*ʿ of dates, or one *ṣa*ʿ of raisins. We continued to pay it thus until Muʿawiyah ibn Abi Sufyan arrived [on his way] to perform the pilgrimage or the umrah. He addressed the people on the platform, and among what he said to the people was: “I think that two *mudds* of wheat are equal to one *ṣa*ʿ of dates”. People started to do that’.**

Abu Saʿid said: ‘As for myself, I continue to pay it as I used to do earlier. I will do so as long as I live’.

حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، يَعْنِي ابْنَ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كُنَّا نُخْرِجُ إِذْ كَانَ فِينَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ: عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ أَوْ مَمْلُوكٍ، صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا

مِنْ شَعِيرٍ، اوْ صَاعًا مِنْ تَمْرٍ، اوْ صَاعًا مِنْ زَبِيبٍ. فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا أَوْ مُعْتَمِرًا، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَى أَنَّ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَلِكَ. قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ أَبَدًا مَا عِشْتُ.

[1966–19]. (Dar al-Salam 2156) Muhammad ibn Rāfiʿ narrated: ʿAbd al-Razzāq narrated; from Maʿmar; from Ismāʿīl ibn Umayyah; he said: ʿIyāḍ ibn ʿAbdullāh ibn Saʿd ibn Abi Sarḥ reported to me: that he heard Abu Saʿīd al-Khudrī say: **‘When God’s Messenger (peace be upon him) was among us, we used to pay Zakat al-Fiṭr for every young or old person, free or slave, in one of three kinds: one *ṣa*ʿ of dates, or one *ṣa*ʿ of dried milk, or one *ṣa*ʿ of barley. We continued to pay it so until the time of Muʿawiyah. He felt that two *mudds* of wheat were equal to one *ṣa*ʿ of dates’.**

Abu Saʿid said: ‘As for myself, I continue to pay it as before’.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِينَا: عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ وَمَمْلُوكٍ، مِنْ ثَلاَثَةِ أَصْنَافٍ: صَاعًا مِنْ تَمْرٍ، صَاعًا مِنْ أَقِطٍ، صَاعًا مِنْ شَعِيرٍ. فَلَمْ نَزَلْ نُخْرِجُهُ كَذَلِكَ حَتَّى كَانَ مُعَاوِيَةُ، فَرَأَى أَنَّ مُدَّيْنِ

مِنْ بُرٍّ تَعْدِلَ صَاعًا مِنْ تَمْرٍ. قَالَ ابُو سَعِيدٍ: فَامَّا انَا فَلاَ أَزَالُ أُخْرِجُهُ كَذَلِكَ.

[1967–20]. (Dar al-Salam 2157) Muhammad ibn Rāfiʿ narrated to me: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; from al-Ḥārith ibn ʿAbd al-Raḥmān ibn Abi Dhubāb; from ʿIyāḍ ibn ʿAbdullāh ibn Abi Sarḥ; from Abu Saʿīd al-Khudrī. He said: **‘We used to pay Zakat al-Fiṭr in one of three kinds: dried milk, dates and barley’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ مِنْ ثَلاَثَةِ أَصْنَافٍ: الأَقِطِ وَالتَّمْرِ وَالشَّعِيرِ.

[1968–21]. (Dar al-Salam 2158) ʿAmr al-Nāqid narrated to me: Ḥātim ibn Ismāʿīl narrated; from Ibn ʿAjlān; from ʿIyāḍ ibn ʿAbdullāh ibn Abi Sarḥ; from Abu Saʿīd al-Khudrī; that **‘When Muʿawiyah made half of one *ṣaʿ* of wheat equal to one *ṣaʿ* of dates, Abu Saʿid objected to this and said: “I shall not pay other than what I used to pay during God’s Messenger’s lifetime: one *ṣaʿ* of dates, or one *ṣaʿ* of raisins, or one *ṣaʿ* of barley, or one *ṣaʿ* of dried milk”.’**

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ مُعَاوِيَةَ لَـمَّا جَعَلَ نِصْفَ الصَّاعِ مِنَ

الحِنْطةِ عِدْلَ صَاعٍ مِنْ تَمْرٍ. أنْكرَ ذَلِكَ ابُو سَعِيدٍ، وَقَالَ لاَ أُخْرِجُ فِيهَا إِلاَّ الَّذِي كُنْتُ أُخْرِجُ فِي عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ أَقِطٍ.

Text Explanation

The first hadith, No. 1959, says: ‘God’s Messenger (peace be upon him) made Zakat al-Fiṭr at the end of Ramadan obligatory to people: one *ṣa*ʿ of dates[v] or one *ṣa*ʿ of barley for every Muslim, whether a free person or slave, male or female’. Other hadiths in this chapter give a similar wording. Scholars differ as to the meaning of the word ‘*faraḍa*’ used in the hadith, which is translated as ‘made obligatory’. The great majority of scholars of earlier and later generations say that it means ‘made it an obligatory commitment’. As such, to them, Zakat al-Fiṭr is obligatory and included in the general meaning of the commandment: ‘Pay your zakat’. The word *faraḍa* is very frequently used in Islamic contexts in the sense of obligation. Isḥāq ibn Rāhawayh said: ‘Stating that Zakat al-Fiṭr is obligatory is almost unanimous’. However, some scholars of Iraq, some Mālikī and Shāfiʿī scholars, as well as Dāwūd in his later days, said that it is a sunnah, not a duty. They argue that *faraḍa* is used by the Prophet as meaning ‘estimated’ by way of recommendation. Abu Ḥanīfah said that it is *wajib*, not obligatory, as he distinguishes between *wajib*, which means duty, and *farḍ*, which means obligatory or binding. *Qadi* ʿIyāḍ said that some say that Zakat al-Fiṭr was abrogated by the legislation of zakat. This is clearly wrong, and it remains a binding duty.

The Prophet said that this zakat falls due ‘at the end of Ramadan’. This is a pointer to the time when it becomes a duty. Scholars differ in their definitions of this time. The correct view stated by al-Shāfiʿī is that it becomes a duty when the sun has set on the last day of Ramadan and the start of the night signalling Eid al-Fiṭr. The other view is that it becomes a duty at the moment of the break of dawn on the night of Eid. Our Shāfiʿī scholars say that it becomes a duty with the two points of time together: the

sunset of the last day of Ramadan and the break of dawn on the Eid night. This means that if a child is born after sunset or a person dies before the break of dawn, it is not a duty regarding that person. Two reports quoting Mālik express the same two views. Abu Ḥanīfah considers that this zakat becomes a duty at the break of dawn on the Eid night.

Imam Muhammad ibn ʿAlī al-Māzarī said:

> This difference of opinion is the result of different understanding of the wording of the hadith, as the Prophet's words are '*Zakat al-Fiṭr min Ramadan*'. [The word *al-fiṭr* means 'ending a fast.'] Does the word *al-fiṭr* in this instance mean the normal fast ending that occurs every day of the month at sunset, which will then make this zakat due at sunset on the last day? Or does it refer to the special end of Ramadan fasting, making it due at the break of dawn [i.e., the beginning of the first day of non-fasting after Ramadan]?
>
> The Prophet's wording in this hadith provides evidence in support of the view that Zakat al-Fiṭr is not a duty unless a person has fasted at least one day of Ramadan.
>
> The main point in this connection is that acts of worship that are done over a period of time may be difficult to maintain at a perfect level. Therefore, Islam sets a financial indemnity to compensate for any shortcoming. Thus, we have the sacrifice during the pilgrimage and umrah and Zakat al-Fiṭr to compensate for whatever may occur of unbecoming behaviour during the fasting month. Another hadith states that Zakat al-Fiṭr is 'a purification for the fasting person of any profane speech and lewdness'.

Scholars also differ on its payment for children. The majority of scholars say that it is due for young people and adults, citing hadith No.1963 which mentions that it is due also for 'young or old'. Those who say that it is not due for young children argue that since it is 'a purification', a child does not need such purification because it commits no sin. The majority say that the 'purification' applies to the majority of people, which does not preclude that in some cases no purification is needed. Zakat al-Fiṭr is a duty on a person who is without sin, such as a totally devout person or an unbeliever who embraces Islam a minute before sunset. These are also required to pay

Zakat al-Fiṭr, even though they have committed no sin. A similar case is that prayer is shortened during travel because of hardship. If a person incurs no hardship in travel, he or she may shorten their prayer.

The Prophet says that Zakat al-Fiṭr is a duty applicable to everyone, whether a free person or a slave. Dāwūd ibn ʿAlī takes this statement at its face value, making it a binding duty on the slave himself, but he adds that it is a duty of the slave's master to allow him to earn what he pays in Zakat al-Fiṭr in the same way as he allows him time to offer his obligatory prayers. The majority of scholars say that it is a duty on the master. Scholars of our Shāfiʿī School have two explanations: the first is that it is a duty on the master in the first place and the other is that it is a duty on the slave but his master takes it over.

In hadith No. 1959, 1061 and 1963 the Prophet says that Zakat al-Fiṭr is a binding duty on every Muslim, 'whether a free person or slave, male or female'. This is clear evidence that this duty is applicable to peoples of villages, towns, regions, countries, deserts, little hamlets and every Muslim, wherever he or she happens to be. This is the view agreed by Mālik, Abu Ḥanīfah, al-Shāfiʿī, Ahmad and the great majority of scholars. However, ʿAṭā', al-Zuhrī, Rabīʿah and al-Layth said that this duty is binding only on people in villages, towns and urban areas, but not on desert people. These hadiths also provide support for the view of al-Shāfiʿī, and the majority of scholars, that the duty is applicable to everyone who owns what is more than the food he needs for himself and his dependents on the Day of Eid. Abu Ḥanīfah said that the duty does not apply to anyone who qualifies as a beneficiary of zakat [meaning the general zakat]. According to our school, if a poor person is given Zakat al-Fiṭr by others, ahead of its due time, enough to give him more than what he needs for his own and his family's food on the night and the day of the Eid, he must pay his own Zakat al-Fiṭr for himself and his dependants. Mālik and his disciples hold different opinions on this point.

That the Prophet said that Zakat al-Fiṭr is binding on everyone 'male or female' provides an argument for the Kufi scholars that it is a duty for a wife to pay it for herself, using her own money. According to Mālik, al-Shāfiʿī and the majority of scholars, a husband must pay it for his wife because it is part of her living expenses which he bears. They explain the

hadith in the same terms as their response to Dāwūd's view concerning the payment of Zakat al-Fiṭr for a slave and the master's duty to pay it.

In these hadiths the Prophet says that Zakat al-Fiṭr is a duty on all Muslims. This is a clear statement that it should not be paid on behalf of any non-Muslim. This means that a Muslim man is not required to pay Zakat al-Fiṭr for his slave, wife, children or parents if they are non-Muslims, even though he is responsible for their living expenses. This is the view of Mālik, al-Shāfiʿī and the great majority of scholars. Kufi scholars, Isḥāq and some early scholars said that the duty is binding on a non-Muslim slave. Al-Ṭaḥāwī understands the words 'for every Muslim' in hadith No. 1959 as referring to masters but not slaves. However, the apparent meaning of the hadith shows that this is wrong.

In these hadiths, the Prophet defines the amount payable as one *ṣaʿ* of this or that, which shows that the Zakat al-Fiṭr duty is one *ṣaʿ* for every person. If it is not given in wheat or raisins, the duty is unanimously agreed to be one *saʿ* [which we mentioned to be estimated at 2.156 kilograms]. If it is given in wheat or raisins, the same measure, i.e., one *ṣaʿ*, is payable according to al-Shāfiʿī, Mālik and the majority of scholars. Abu Ḥanīfah and Ahmad said that of these, the duty is half that amount, relying on hadith No. 1965 and No. 1966 mentioning what Muʿāwiyah suggested. The counter argument provided by the majority of scholars is based on hadith No. 1964 and No. 1968 narrated by Abu Saʿīd al-Khudrī, stating: 'We used to pay out Zakat al-Fiṭr: one *ṣaʿ* of food, or one *ṣaʿ* of barley, or one *ṣaʿ* of dates, or one *ṣaʿ* of dried milk, or one *ṣaʿ* of raisins'. The evidence here is in two parts: the first is that the word 'food' used in the hadith was synonymous with wheat in the Hijaz tradition, and this is how it is used here as it is added to other types; the other is that the hadith mentions different kinds, with different values, but the duty is the same measure in all. This makes it clear that the important aspect is the measure, not the value. In one narration stated by Abu Dāwūd, where the words 'or one *ṣaʿ* of wheat' are used, he comments: 'This is not confirmed'.

Scholars who say that one half of one *ṣaʿ* is sufficient have nothing in support of their argument other than the hadith that mentions Muʿāwiyah and what he said. We shall answer that, God willing. They also cite some

hadiths that lack authenticity. Scholars of Hadith have graded these as clearly poor in authenticity. *Qadi* ʿIyāḍ said:

> There is a difference of views with regard to the kinds of commodities that may be given in Zakat al-Fiṭr. Scholars are unanimous that it is permissible to give wheat, raisins, dates and barley, except for some disagreement by those who need not be considered. Moreover, some later scholars disagree about raisins. Both disagreements are preceded by unanimity, and thus both are discarded. As for dried milk, Mālik and the majority of scholars approve of it, but al-Ḥasan disapproves, while al-Shāfiʿī gives different views. Ashhab said that Zakat al-Fiṭr may be paid only in these five kinds. Mālik extends it to all types of grain and other foodstuffs that constitute part of the staple diet of any town or city. Another view of Mālik is that the only commodities that are valid are the ones specified in the hadiths and what is of similar nature.

The majority of scholars do not permit the payment of Zakat al-Fiṭr in cash, while Abu Ḥanīfah says that it is permissible. Scholars of our Shāfiʿī School say that Zakat al-Fiṭr is payable in any type of grain for which zakat is one-tenth. Dried milk is also acceptable according to our school. The better view is that it should be in the kind that is part of the staple diet of the person's town. Another view is a person's own diet and the third gives him a choice between the two. If a person chooses something that is better than what is a duty, it is fine, but if his choice is less than the duty, it is unacceptable.

Hadith No. 1959 mentions that Zakat al-Fiṭr is a duty 'of every Muslim'. Abu ʿĪsā al-Tirmidhī and others said: 'This phrase is reported only by Mālik among all those reporting from Nāfiʿ'. This is not correct and Mālik is not the only one mentioning it. Two other reliable narrators also mentioned it: al-Ḍaḥḥāk ibn ʿUthmān and ʿUmar ibn Nāfiʿ. Al-Ḍaḥḥāk is mentioned by Muslim in the chain of transmission of hadith No. 1963, and ʿUmar is mentioned in al-Bukhari's *Ṣaḥīḥ*.

Hadith No. 1965 mentions that Muʿāwiyah 'addressed the people on the platform, and among what he said to the people was: "I think that two *mudds* of wheat are equal to one *ṣaʿ* of dates". People started to do that'.

Abu Saʿīd said: ‘As for myself, I continue to pay it as I used to do earlier. I will do so as long as I live’.

This is the hadith Abu Ḥanīfah and those who agree with him cite in support of their view that one half of one *ṣaʿ* of wheat is enough. The majority of scholars respond saying that it is a view by one companion of the Prophet. Abu Saʿīd and others who were the Prophet’s companions for longer and were better aware of the Prophet’s affairs, disagreed with him. When the Prophet’s companions differ, their views are of equal status. Hence, we need to resort to some other evidence. We note that the apparent meaning of some hadiths, as well as analogy, confirm that one *ṣaʿ* of wheat is required, like all other kinds. Hence, we must uphold this. Muʿāwiyah makes it clear that what he said was his own opinion and that he did not hear it from the Prophet. Had any of the people present, numerous as they were, known anything that the Prophet might have indicated which would give support to Muʿāwiyah’s view, they would have mentioned it, as happened on some other occasions.

The hadith that quotes Abu Saʿīd al-Khudrī mentioning that Zakat al-Fiṭr could be one *ṣaʿ* of dried milk is clearly acceptable. The view of those who say it is not is wrong.

In hadith No. 1966, Abu Saʿīd al-Khudrī said that Zakat al-Fiṭr was paid during the Prophet’s lifetime for ‘everyone, young or old, a free person or a slave’. This is taken as evidence that it is a duty binding on a slave’s master, not on the slave himself. We spoke about this and the different views concerning it and their evidence.

Transmission

The chain of transmission of hadith No, 1966 runs as follows: ‘Muhammad ibn Rāfiʿ narrated: ʿAbd al-Razzāq narrated; from Maʿmar; from Ismāʿīl ibn Umayyah; he said: ʿIyāḍ ibn ʿAbdullāh ibn Saʿd ibn Abi Sarḥ reported to me: that he heard Abu Saʿīd al-Khudrī say’. This is one of the hadiths questioned by al-Dāraquṭnī, stating that: ‘Saʿīd ibn Maslamah differs with Maʿmar, narrating it from Ismāʿīl ibn Umayyah; from al-Ḥārith ibn ʿAbd al-Raḥmān ibn Abi Dhubāb; from ʿIyāḍ’. Al-Dāraquṭnī adds: ‘This hadith is

recorded from al-Ḥārith’. However, this questioning is unnecessary because Ismāʿīl ibn Umayyah is certain to have heard hadiths from ʿIyāḍ, but God knows best.

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i. Related by al-Bukhari, 1504; Abu Dāwūd, 1611; al-Tirmidhī, 676; al-Nasā’ī, 2501 and 2502; Ibn Mājah, 1826.

ii. Related by al-Bukhari in a longer version, 1511; Abu Dāwūd, 1615; al-Tirmidhī, 675; al-Nasā’ī, 2499 and 2500.

iii. Related by al-Bukhari, 1597; Ibn Mājah, 1825.

iv. Related by al-Bukhari, 1505, 1506, 1508 and in similar wording, 1510; Abu Dāwūd, 1616, 1617 and 1618; al-Tirmidhī, 673; al-Nasā’ī, 2510, 2511, 2512, 2513, 2516 and 2517; Ibn Mājah, 1829.

v. The *ṣaʿ* was a standard measure, and it is said to be four times the fill of an average man’s cupped hands. It is estimated to be equal to 2.156 kilograms of wheat. It is equal to four *mudds*, and a *mudd* is the fill of a man’s cupped hands.

CHAPTER 6

ZAKAT AL-FIṬR MUST BE PAID BEFORE THE EID PRAYER

[1969–22]. (Dar al-Salam 2159) Yaḥyā ibn Yaḥyā narrated: Abu Khaythamah reported; from Mūsā ibn ʿUqbah; from Nāfiʿ; from Ibn ʿUmar; that **‘God’s Messenger (peace be upon him) ordered that Zakat al-Fiṭr must be paid out before the people go out for the [Eid] Prayer’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

[1970–23]. (Dar al-Salam 2160) Muhammad ibn Rāfiʿ narrated: Ibn Abi Fudayk narrated; al-Ḍaḥḥāk reported; from Nāfiʿ; from ʿAbdullāh ibn ʿUmar; that **‘God’s Messenger (peace be upon him) ordered that Zakat al-Fiṭr must be taken out and paid before the people go out for the [Eid] Prayer’.**

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ

صَلى اللهُ عَلَيْهِ وَسَلمَ امَرَ بِإِخْرَاجِ زَكاةِ الفِطرِ: انْ تُؤَدّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

Text Explanation

This hadith provides evidence in support of the view of al-Shāfiʿī and the majority of scholars that Zakat al-Fiṭr may not be delayed beyond the day of Eid and that it is much better to pay it before the time when the people go to the place for Eid Prayer, but God knows best.

CHAPTER 7

THE SIN OF WITHHOLDING ZAKAT

[1971–24]. (Dar al-Salam 2161) Suwayd ibn Saʿīd narrated to me:[i] Ḥafṣ (meaning Ibn Maysarah al-Ṣanʿānī) narrated; from Zayd ibn Aslam; that Abu Ṣāliḥ Dhakwān reported to him; that he heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said: “Anyone who has money in gold or silver but does not pay out its dues, shall have, on the Day of Judgement, sheets of fire which will be heated in the Fire of Hell to scorch him in his side, forehead and back. When they have cooled down, it will be repeated, on a day which is of a duration of fifty thousand years until judgement has been passed on all mankind, when his way shall be known – either to Heaven or to Hell”.**

People asked: “Messenger of God, what about a camel [owner]?” The Prophet said: “Any camel owner who does not pay their dues [of zakat] from them, and their dues include their milking when they are taken to water to drink, shall be thrown flat at a level valley. His camels will be there at their fattest, not a single one is missing. They shall tread over him with their hoofs and bite him with their mouths. When the first ones have passed, the latter ones follow, on a day which is of a duration of fifty thousand years, until judgement has been passed on all mankind, when his way shall be known – either to Heaven or Hell”.

People asked: “Messenger of God, what about a cow and sheep [owner]?” The Prophet said: “Any cow or sheep owner who does not pay their dues [of zakat] shall be thrown flat at a level valley. His cows and sheep will be there, and none will be missing. None shall be with twisted or broken horns or without horns. They shall thrust him with their horns and step over him with their hoofs. When the first ones have passed, the latter ones follow, on a day which is of a duration of fifty thousand years, until judgement has been passed on all mankind, when his way shall be known – either to Heaven or Hell”.

People asked: “Messenger of God, what about a horse [owner]?” The Prophet said: “Horses are of three types: they are for one type of person a burden, for another a shield and for a third a reward. The one who has them as a burden is one who keeps them for false appearances, boastfulness or hostility to Muslims. His horses are a burden to him. The one who has them as a shield is one who prepares them and gets them ready to be used in jihad for God’s cause, without forgetting what is due to God in respect of their numbers and riding. For such a person, his horses are a shield. The one whose horses are a reward is one who makes them an endowment for God’s sake and to be used by Muslims, placing them in a fertile field and a farm. Whatever they eat of that field or farm will be credited to him as good deeds, in the number of what they eat. He will also be credited with good deeds equivalent of their droppings and urine. If they cut themselves loose and run for a distance or two, God will credit him with the number of their tracks and droppings as good deeds. If their owner passes with his horses by a river and they drink of it, without him intending to give them a drink, God will credit him with good deeds equal to what they drink”.

People asked: “Messenger of God, what about a donkey [owner]?” The Prophet said: “Nothing was revealed to me concerning donkeys except this great and all-embracing verse: ‘Whoever does an atom’s weight of good shall see it then, and whoever does an atom’s weight of evil shall see it then also’.”’ (99: 7-8)

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ أَبَا صَالِحٍ ذَكْوَانَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ صَاحِبِ ذَهَبٍ وَلاَ فِضَّةٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحَ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ. كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ. حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ يَا رَسُولَ اللهِ فَالإِبِلُ؟ قَالَ: «وَلاَ صَاحِبُ إِبِلٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا - وَمِنْ حَقِّهَا حَلَبُهَا يَوْمَ وِرْدِهَا - إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، أَوْفَرَ مَا كَانَتْ، لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِدًا. تَطَؤُهُ بِأَخْفَافِهَا، وَتَعَضُّهُ بِأَفْوَاهِهَا. كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ يَا رَسُولَ اللهِ فَالْبَقَرُ وَالْغَنَمُ؟ قَالَ: «وَلاَ صَاحِبُ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ

لهَا بِقَاعٍ قَرْقَرٍ، لاَ يَفْقِدُ مِنْهَا شَيْئًا، لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ وَلاَ عَضْبَاءُ، تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ يَا رَسُولَ اللهِ فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلاَثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ. فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ، فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَنِوَاءً عَلَى أَهْلِ الإِسْلاَمِ، فَهِيَ لَهُ وِزْرٌ. وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ، ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ فِي ظُهُورِهَا وَلاَ رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ. وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ لأَهْلِ الإِسْلاَمِ، فِي مَرْجٍ وَرَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَيْءٍ إِلاَّ كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ، وَكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا حَسَنَاتٌ، وَلاَ تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ، إِلاَّ كَتَبَ اللهُ لَهُ عَدَدَ آثَارِهَا وَأَرْوَاثِهَا حَسَنَاتٍ، وَلاَ مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلاَ يُرِيدُ أَنْ يَسْقِيَهَا إِلاَّ كَتَبَ اللهُ لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ».

قِيلَ يَا رَسُولَ اللهِ فَالْحُمُرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ إِلاَّ هَذِهِ الآيَةُ الْفَاذَّةُ الْجَامِعَةُ: ‘‘فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ».

[1972–25]. (Dar al-Salam 2162) Yūnus ibn ʿAbd al-Aʿlā al-Ṣadafī narrated to me: ʿAbdullāh ibn Wahb reported; Hishām ibn Saʿd

narrated to me; from Zayd ibn Aslam; with this chain of transmission: **the same meaning as the narration by Ḥafṣ ibn Maysarah to the end, except that he said: ‘Any owner of camels who does not pay their dues of zakat’, without adding ‘from them’. He mentioned ‘Not a single one will be missing’ and he said: ‘to scorch him on his two sides, forehead and back’.**

وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هَذَا الإِسْنَادِ، بِمَعْنَى حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَى آخِرِهِ. غَيْرَ أَنَّهُ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي حَقَّهَا»، وَلَمْ يَقُلْ: «مِنْهَا حَقَّهَا». وَذَكَرَ فِيهِ: «لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِدًا». وَقَالَ: «يُكْوَى بِهَا جَنْبَاهُ وَجَبْهَتُهُ وَظَهْرُهُ».

[1973–26]. (Dar al-Salam 2163) Muhammad ibn ʿAbd al-Malik al-Umawī narrated to me:[ii] ʿAbd al-ʿAzīz ibn al-Mukhtār narrated; Suhayl ibn Abi Ṣāliḥ narrated; from his father; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Anyone who has savings and does not pay the zakat due on them shall be made to suffer the heat of Hell. Sheets shall be made with which his two sides and forehead will be seared until God has judged between His servants, on a day that is equal to fifty thousand years in duration. He will then be shown his way, either to Heaven or Hell. Any camel owner who does not pay their zakat shall be thrown flat at the bottom of a level valley and his camels will be brought at their fattest, to step over him. When the last of them are done, the first of them are returned, until God has judged between His servants, on a day that is equal to fifty thousand years in duration. He will then be shown his way to Heaven or Hell. And any sheep owner who does not**

pay the zakat due on them shall be thrown flat at the bottom of a level valley and his sheep will be brought at their fattest, stepping on him with their hoofs and thrusting him with their horns. None shall be with twisted horns or without horns. When the last of them are done, the first of them are returned, until God has judged between His servants, on a day that is equal in duration to fifty thousand of your years. He will then be shown his way, either to Heaven or Hell".

Suhayl said: "I do not know whether he mentioned cows or not". People asked: "What about horses, Messenger of God?" He said: "Goodness is in horses' foreheads" or he said: "Goodness is tied up to the horses' foreheads until the Day of Judgement. (Suhayl said: the doubt is mine.) Horses are of three kinds: to one man they are a reward, to another a shield and to a third a burden. The one for whom horses are a reward is a person who keeps them for God's cause and gets them ready for it. Whatever they take inside their bellies, God will credit it to him as a reward, and whatever thing they eat, God will credit it to him as a reward, and if he gives them a drink from a river, God will give him a reward for every drop they take inside them, (until he mentioned reward for their urine and droppings). If they run for a distance or two, God will credit him with a reward for every step they make. The one for whom horses are a shield is a person who keeps them as a benefit and favour [to others], without forgetting what is due on them, in times of hardship and ease. The one who bears a burden is a person who keeps horses in arrogance, extravagance and hypocrisy. That is the one whose horses are a burden to him".

People asked: "What about donkeys, Messenger of God?" He said: "Nothing was revealed to me concerning donkeys

except this great and all-embracing verse: ‘Whoever does an atom’s weight of good shall see it then, and whoever does an atom’s weight of evil shall see it then also’.”’ (99: 7-8)

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْـمُخْتَارِ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ صَاحِبِ كَنْزٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُجْعَلُ صَفَائِحَ فَيُكْوَى بِهَا جَنْبَاهُ وَجَبِينُهُ، حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ. وَمَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، كَأَوْفَرِ مَا كَانَتْ تَسْتَنُّ عَلَيْهِ، كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا، حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ. وَمَا مِنْ صَاحِبِ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، كَأَوْفَرِ مَا كَانَتْ فَتَطَؤُهُ بِأَظْلاَفِهَا وَتَنْطِحُهُ بِقُرُونِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ. كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا، حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قَالَ سُهَيْلٌ فَلاَ أَدْرِي أَذَكَرَ الْبَقَرَ أَمْ لا. قَالُوا: فَالْخَيْلُ يَا رَسُولَ اللهِ؟ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا - أَوْ قَالَ - الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا - قَالَ سُهَيْلٌ أَنَا أَشُكُّ - الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ. الْخَيْلُ ثَلاَثَةٌ: فَهْيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ،

وَلِرَجُلٍ وِزْرٌ. فَأَمَّا الَّتِي هِيَ لَهُ اجْرٌ فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ وَيُعِدُّهَا لَهُ، فَلاَ تُغَيِّبُ شَيْئًا فِي بُطُونِهَا إِلاَّ كَتَبَ اللهُ لَهُ أَجْرًا. وَلَوْ رَعَاهَا فِي مَرْجٍ مَا أَكَلَتْ مِنْ شَىْءٍ إِلاَّ كَتَبَ اللهُ لَهُ بِهَا أَجْرًا. وَلَوْ سَقَاهَا مِنْ نَهْرٍ كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ - حَتَّى ذَكَرَ الأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا. وَلَوِ اسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كُتِبَ لَهُ بِكُلِّ خَطْوَةٍ تَخْطُوهَا أَجْرٌ. وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ، فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّمًا وَتَجَمُّلاً. وَلاَ يَنْسَى حَقَّ ظُهُورِهَا وَبُطُونِهَا فِي عُسْرِهَا وَيُسْرِهَا، وَأَمَّا الَّذِي عَلَيْهِ وِزْرٌ فَالَّذِي يَتَّخِذُهَا أَشَرًا وَبَطَرًا وَبَذَخًا وَرِيَاءَ النَّاسِ، فَذَاكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ».

قَالُوا فَالْحُمُرُ يَا رَسُولَ اللهِ؟ قَالَ: مَا أَنْزَلَ اللهُ عَلَىَّ فِيهَا شَيْئًا إِلاَّ هَذِهِ الآيَةَ الْجَامِعَةَ الْفَاذَّةَ: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ».

Qutaybah ibn Saʿīd narrated it: ʿAbd al-ʿAzīz (meaning al-Darāwardī) narrated; from Suhayl; with the same chain of transmission: **the same text.**

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ. وَسَاقَ الْحَدِيثَ.

[1974–000]. (Dar al-Salam 2164) Muhammad ibn ʿAbdullāh ibn Bazīʿ narrated to me: Yazīd ibn Zurayʿ narrated; Rawḥ ibn al-Qāsim narrated; Suhayl ibn Abu Ṣāliḥ narrated; with the same chain of transmission: **the same text, replacing ‘twisted horns’**

with ‘broken horns’ and saying: ‘his side and back will be seared’ but without mentioning his ‘forehead’.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، بِهَذَا الإِسْنَادِ. وَقَالَ بَدَلَ عَقْصَاءُ عَضْبَاءُ، وَقَالَ: «فَيُكْوَى بِهَا جَنْبُهُ وَظَهْرُهُ». وَلَمْ يَذْكُرْ جَبِينُهُ.

[1975–000]. (Dar al-Salam 2165) Ḥarūn ibn Saʿīd al-Aylī narrated:[iii] Ibn Wahb narrated; ʿAmr ibn al-Ḥārith reported to me; that Bukayr narrated to him; from Dhakwān; from Abu Hurayrah; from God’s Messenger (peace be upon him); that he said: **‘If a person does not pay God’s dues, or zakat, on his camels…’, he narrated the hadith in the same meaning as Suhayl’s narration from his father.**

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرًا حَدَّثَهُ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِذَا لَمْ يُؤَدِّ الْمَرْءُ حَقَّ اللهِ أَوِ الصَّدَقَةَ فِي إِبِلِهِ». وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُهَيْلٍ عَنْ أَبِيهِ.

[1976–27]. (Dar al-Salam 2166) Isḥāq ibn Ibrāhīm narrated: ʿAbd al-Razzāq reported [H]. Also, Muhammad ibn Rāfiʿ narrated to me (his text); ʿAbd al-Razzāq narrated; Ibn Jurayj reported; Abu al-Zubayr reported to me; that he heard Jābir ibn ʿAbdullāh al-Anṣārī say: **‘I heard God’s Messenger (peace be upon him) say: “Any camel owner who does not do what is due on them shall have his camels coming, on the Day of Judgement, in their highest**

number, and he will be made to sit flat at the bottom of a level valley. They will tread on him with their legs and hoofs. Any owner of cows who does not do what is due on them shall have his cows, on the Day of Judgement, in their highest number, and he will be made to sit flat at the bottom of a level valley when they will thrust at him with their horns and step on him with their legs. Any sheep owner who does not do what is due on them shall have his sheep on the Day of Judgement in their highest number, and he will be made to sit flat at the bottom of a level valley when they will thrust at him with their horns and step on him with their hoofs. None shall be hornless or with a broken horn. Anyone who has savings and he does not do what is due on them, his savings shall come to him on the Day of Judgement in the form of a highly poisonous snake which shall pursue him with its mouth open. When it comes near him, he will run away. It will call out to him: ‘Take your savings that you hoarded. I have no need for them’. When he realises that he must do this, he puts his hand in the snake’s mouth and the snake will bite it like a camel does”.’

Abu al-Zubayr said: **‘I heard ʿUbayd ibn ʿUmayr relating this, and then we asked Jabir ibn ʿAbdullah about it and he said the same as ʿUbayd ibn ʿUmayr’.**

Abu al-Zubayr also said: I heard ʿUbayd ibn ʿUmayr say: **‘a man said: “Messenger of God, what is due on camels?” He said: “That they are milked where they drink, lending their bucket, lending their adult males and their females and providing them for use in expeditions for God’s cause”.’**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ

عَبْدِ اللهِ الأَنْصَارِيَّ يَقُولَ: سَمِعْتُ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ صَاحِبِ إِبِلٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ قَطُّ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ، تَسْتَنُّ عَلَيْهِ بِقَوَائِمِهَا وَأَخْفَافِهَا. وَلاَ صَاحِبِ بَقَرٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِقَوَائِمِهَا. وَلاَ صَاحِبِ غَنَمٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، لَيْسَ فِيهَا جَمَّاءُ وَلاَ مُنْكَسِرٌ قَرْنُهَا. وَلاَ صَاحِبِ كَنْزٍ لاَ يَفْعَلُ فِيهِ حَقَّهُ إِلاَّ جَاءَ كَنْزُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، يَتْبَعُهُ فَاتِحًا فَاهُ. فَإِذَا أَتَاهُ فَرَّ مِنْهُ، فَيُنَادِيهِ: خُذْ كَنْزَكَ الَّذِي خَبَأْتَهُ فَأَنَا عَنْهُ غَنِيٌّ. فَإِذَا رَأَى أَنْ لاَ بُدَّ مِنْهُ سَلَكَ يَدَهُ فِي فِيهِ فَيَقْضَمُهَا قَضْمَ الْفَحْلِ».

قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ هَذَا الْقَوْلَ، ثُمَّ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ عَنْ ذَلِكَ، فَقَالَ مِثْلَ قَوْلِ عُبَيْدِ بْنِ عُمَيْرٍ.

وَقَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: قَالَ رَجُلٌ يَا رَسُولَ اللهِ، مَا حَقُّ الإِبِلِ؟ قَالَ: «حَلَبُهَا عَلَى الْمَاءِ، وَإِعَارَةُ دَلْوِهَا، وَإِعَارَةُ فَحْلِهَا وَمَنِيحَتُهَا، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللهِ».

[1977–28]. (Dar al-Salam 2167) Muhammad ibn ʿAbdullāh ibn Numayr narrated:[iv] my father narrated; ʿAbd al-Malik narrated; from Abu al-Zubayr; from Jābir ibn ʿAbdullāh; from the Prophet (peace be upon him). He said: **‘Any camel, cow or sheep owner**

who does not pay their dues shall be made to sit for them at the bottom of a level valley where those with hoofs shall step on him with their hoofs, and those with horns shall thrust at him with their horns. None shall be hornless or with a broken horn’. We said: ‘Messenger of God, what are their dues?’ He said: ‘Lending their adult males for mating, lending their watering buckets and their females, milking them where they drink and providing them for use in expeditions for God’s cause. Anyone with money who does not pay its zakat shall see his money transformed into a poisonous snake following its owner wherever he goes, as his owner flees from him. He will be told: “This is your money which you hoarded”. When he realises that he must take this, he puts his hand into the snake’s mouth and the snake will bite it like a camel bites’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي حَقَّهَا، إِلاَّ أُقْعِدَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ، تَطَؤُهُ ذَاتُ الظِّلْفِ بِظِلْفِهَا، وَتَنْطِحُهُ ذَاتُ الْقَرْنِ بِقَرْنِهَا. لَيْسَ فِيهَا يَوْمَئِذٍ جَمَّاءُ، وَلاَ مَكْسُورَةُ الْقَرْنِ». قُلْنَا يَا رَسُولَ اللهِ وَمَا حَقُّهَا؟ قَالَ: «إِطْرَاقُ فَحْلِهَا، وَإِعَارَةُ دَلْوِهَا وَمَنِيحَتُهَا، وَحَلَبُهَا عَلَى الْـمَاءِ، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللهِ. وَلاَ مِنْ صَاحِبِ مَالٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ تَحَوَّلَ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، يَتْبَعُ صَاحِبَهُ حَيْثُمَا ذَهَبَ، وَهُوَ يَفِرُّ مِنْهُ. وَيُقَالُ هَذَا مَالُكَ الَّذِي كُنْتَ تَبْخَلُ بِهِ، فَإِذَا رَأَى أَنَّهُ لاَ بُدَّ مِنْهُ أَدْخَلَ يَدَهُ فِي فِيهِ، فَجَعَلَ يَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ».

Text Explanation

Hadith No. 1971 begins with ‘Anyone who has money in gold or silver but does not pay out its dues…’. This hadith makes it absolutely clear that zakat is a duty on anyone who owns money, and there is no disagreement on this point, nor in respect of the other types of wealth the hadith mentions, which are camels, cows and sheep.

The hadith mentions that a cattle owner who does not pay its zakat ‘shall be thrown flat at a level valley’. That the valley is level indicates its being of a great area. The Arabic word *buṭiḥa* used in the hadith and translated as ‘thrown flat’ is normally understood as ‘thrown flat on one’s face’. *Qadi* ʿIyāḍ said that being thrown ‘on one’s face’ is not an essential meaning of the word. Linguistically speaking, it means ‘being flat’ but it could be on one’s face or back. A version related by al-Bukhari says: ‘one’s face is hit with their hoofs’.

The hadith mentions ‘a cow owner’ among those who will be punished by means of their property for failing to pay their dues. This provides evidence that there is a zakat duty on cows. Indeed, this hadith is the most authentic hadith mentioning zakat on cows. The Prophet mentions that camels and cows shall be brought at their fattest and not a single one will be missing. This is to increase their owner’s punishment as they will be at their most numerous and their strongest. When they step over him, he will feel their great weight. Moreover, those with horns will have their horns sharp and straight, so that they can thrust at him with great effect.

When speaking of horses and how they will be a shield protecting their owner, God’s Messenger (peace be upon him) stipulates that the owner does not forget what is due to God of his horses. Abu Ḥanīfah considers this as evidence supporting his view that the zakat duty also applies to horses. His view is that if the owner has only male horses, no zakat is due on them. If they are all females, or a mixture of males and females, then zakat is due. The owner has the choice to either pay on every horse one dīnār, or to calculate their total value and pay 2.5% of this total.

Mālik, al-Shāfiʿī and the great majority of scholars said that no zakat is due on horses at all, citing the hadith mentioned earlier, No. 1955: ‘No

zakat is payable by a Muslim for his horses'. They understand the present hadith as meaning that he uses them for jihad and that such use may become a duty if needed. It is also said that what is meant by 'what is due to God in respect of their numbers and riding' is to be kind to one's horses, giving them enough food and all their needs. 'Their dues in respect of their numbers' also means lending a male horse for mating, if requested. This is by way of recommendation. It is further said that the meaning is what is due to God of war gains when using horses to fight an enemy. One-fifth of the total war gains are due to God and the Muslim state.

The Prophet then mentions that if the owner comes to a river with his horses 'and they drink of it, without him intending to give them a drink, God will credit him with good deeds equal to what they drink'. This is to stress the issue. If he is credited with such a great amount of good deeds without having intended to get his horses a drink, he stands to earn even several multiples of these with an intention to take them to the water to drink.

When asked about donkeys, the Prophet's answer was: 'Nothing was revealed to me concerning donkeys except this great and all-embracing verse: "Whoever does an atom's weight of good shall see it then, and whoever does an atom's weight of evil shall see it then also".' The Prophet means that no revealed text specifically speaks about donkeys but this great verse that applies to all situations also applies to them. Some may say that the hadith shows that the Prophet could not give a verdict at his own discretion, i.e., ijtihād. He only ruled on the basis of revelation. The majority of scholars say that using his discretion was open to the Prophet. Scholars who disagree say that he could not make any conclusion.

In hadith No. 1973, the Prophet speaks of a person who has savings and who does not pay zakat on them. The Prophet uses the word *kanz*, which is rendered as savings. Imam al-Ṭabarī said: '*Kanz* refers to anything that is collected, part after part, whether placed under or above the ground'. Other linguists add that 'it is stored'. *Qadi* ʿIyāḍ said:

> Early scholars differed on what is meant by *kanz* as used in the Qur'an and the hadiths. The majority said that it refers to any money that is liable to zakat and its zakat is not paid out. When zakat is

> paid, it is no longer included as *kanz*. Others said that the word is understood in its linguistic sense, but the Qur'anic verse that mentions it is abrogated by the legislation of zakat as a binding duty. Some scholars said that the Qur'anic verse refers to the people of earlier revelations mentioned in the preceding verses of the surah. Others said that any savings that exceed four thousand [dirhams] are considered *kanz* even though its zakat is paid. It is further said that whatever is in excess of a person's needs is *kanz*. Perhaps this applied in the early days of Islam, when the Muslims faced straitened circumstances. Leading scholars agree that the first explanation is the right one.

This is correct because the Prophet said: 'Anyone who has savings and does not pay the zakat due on them' and mentioned his punishment. In hadith No. 1976, the Prophet says: 'Anyone who has savings and he does not do what is due on them, his savings shall come to him on the Day of Judgement in the form of a highly poisonous snake'. The snake tells him: 'I am your savings'.

In the same hadith, No. 1973, the Prophet says: 'goodness is tied up to horses' foreheads until the Day of Judgement'. This is explained in another authentic hadith equating 'goodness' to 'reward and gain'. The hadith provides evidence suggesting that Islam and jihad will continue until shortly before the Day of Judgement, when a goodly wind will blow from Yemen to gather the soul of every believing man and woman, as mentioned in authentic hadiths.

In hadith No. 1976 and No. 1977, the Prophet says that hoarded savings will be transformed into poisonous snakes. The Prophet uses a description that makes clear that it is a highly poisonous snake. Some say that the word used refers to a male snake which stands on its tail and jumps at a walking or riding man. It may even reach the head of a man riding his horse. It lives in deserts. *Qadi* ʿIyāḍ says that the apparent meaning of this statement is that God creates this snake specially to punish such people.

In hadith No. 1977, 'We said: "Messenger of God, what are their dues?" He said: "Lending their adult males for mating, lending their watering buckets and their females, milking them where they drink and providing

them for use in expeditions for God's cause".' *Qadi* ʿIyāḍ said that Imam al-Māzarī said: 'It may be that these dues are given at a place where offering help becomes a duty'. *Qadi* ʿIyāḍ adds: 'It may also be that this was before zakat was made a binding duty'. Scholars of the early Muslim generations differed on the meaning of the verses describing believers: "They give a due share of their possessions to the one who asks for help and the one who is deprived". (70: 24-25) The majority of scholars said that the 'due share' refers to zakat and that zakat is the only duty applicable to money and property. Whatever else is stated in the Qur'an or the hadith speaks of praiseworthy attitudes, principles and values. Moreover, these verses describe people who are praised for their kindness and other fine qualities. As such, they do not imply duties, in the same way as no duty of night worship is attendant on, or implied by, God's description of the believers: 'They would sleep but little at night'. (51: 17) Some scholars said that it is abrogated by the verse that imposes the duty of zakat and that although it is expressed by way of giving information, it implies an order. Some scholars, including al-Shaʿbī, al-Ḥasan, Ṭāwūs, ʿAṭā', Masrūq and others, say that these verses are definitive, clearly stating that a duty further than zakat applies to money and property, including the payment of ransom to release prisoners, feeding the hungry, relieving people's hardship, kindness to relatives, etc.

The Prophet also mentioned 'lending females' as part of the dues on camels. This is expressed by the Arabic word *manīḥah*. Linguists say that a *manīḥah* is of two kinds: one is that of one person giving another a gift, which may be an animal, a piece of land, some furniture, or other objects; the other kind is to lend a she-camel, a cow or a ewe to another who will benefit by its milk, hair, fur and wool for some time before returning it.

Milking camels or cows at the place where they are taken to drink makes things easier for the cattle and for the poor people than doing it at the owner's property. The poor will not need to knock on doors to get some milk and the cattle will walk more easily after being milked. But God knows best.

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i. Related by al-Bukhari, 2371, 2860, 3646, 4962, 4963 and 7356; al-Nasā'ī, 3565.
ii. Related by Ibn Mājah, 2788.
iii. Related by al-Bukhari, 1460.
iv. Related by al-Nasā'ī, 2453.

CHAPTER 8

KEEPING ZAKAT COLLECTORS HAPPY

[1978–29]. (Dar al-Salam 2168-2169) Abu Kāmil Fuḍayl ibn Ḥusayn al-Jaḥdarī narrated:ⁱ ʿAbd al-Wāḥid ibn Ziyād narrated; Muhammad ibn Abi Ismāʿīl narrated; ʿAbd al-Raḥmān ibn Hilāl al-ʿAbsī narrated; from Jarīr ibn ʿAbdullāh. He said: **‘Some Bedouins came to God’s Messenger (peace be upon him) and said: “Some zakat collectors came to us and they were unfair to us”. God’s Messenger said: “Keep your zakat collectors happy”.’ Jarir said: ‘Ever since I heard this from God’s Messenger (peace be upon him) no zakat collector left feeling unhappy with me’.**

حَدَّثَنَا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلاَلٍ الْعَبْسِيُّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: إِنَّ نَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَظْلِمُونَنَا. قَالَ: فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «ارْضُوا مُصَدِّقِيكُمْ». قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدِّقٌ مُنْذُ سَمِعْتُ هَذَا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلاَّ وَهُوَ عَنِّي رَاضٍ.

Abu Bakr ibn Abi Shaybah narrated: ʿAbd al-Raḥīm ibn Sulaymān narrated [H]. Also, Muhammad ibn Bashshār narrated; Yaḥyā ibn Saʿīd narrated [H]. And Isḥāq narrated; Abu Usāmah reported; all from Muhammad ibn Abi Ismāʿīl; with the same chain of transmission: **a similar text.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح. وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

Text Explanation

The Prophet told those Bedouins who had complained about some zakat collectors that they should be kind to them and keep them happy. This means that they should do what is right towards them and try to make them comfortable in the fulfilment of their duty.

The hadith is understood to refer to unfairness that does not contravene Islamic principles and values. If a zakat collector is guilty of such an offence, he is sacked and people should not pay him their zakat. Indeed, he is not given any wages for his work. Some types of unfairness may not involve a sin. It is merely exceeding one's remit and this may involve only something that is discouraged, as opposed to forbidden.

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i. Related by Abu Dāwūd, 1589; al-Nasā'ī, 2459.

CHAPTER 9

GRAVE PUNISHMENTS FOR WITHHOLDING ZAKAT

[1979–30]. (Dar al-Salam 2170) Abu Bakr ibn Abi Shaybah narrated:[i] Wakīʿ narrated; al-Aʿmash narrated; from al-Maʿrūr ibn Suwayd; from Abu Dharr. He said: **‘I went to the Prophet (peace be upon him) as he was sitting in the shade of the Kaʿbah. When he saw me, he said: “They are the worst losers, by the Lord of the Kaʿbah”. I came closer and sat down. I hardly sat before I rose again, and I said: “Messenger of God, may my parents be sacrificed for you! Who are they?” He said: “They are the ones with the most money. Except for one who gives this way, and this, and this (pointing in front of him, behind him, to his right and left), and these are very few. Any owner of camels, cows or sheep who withholds zakat shall have his cattle brought to him on the Day of Judgement at their largest and fattest. They shall thrust at him with their horns and step on him with their hoofs. When the last of them is done, the first are brought back, until judgement between people is over”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. فَلَمَّا رَآنِي قَالَ: «هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ». قَالَ:

فَجِئْتُ حَتّى جَلسْتُ، فَلمْ اتَقَارَّ انْ قَمْتُ، فَقُلتُ يَا رَسُولَ اللهِ، فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ؟ قَالَ: “هُمُ الأَكْثَرُونَ أَمْوَالاً إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا - مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ - وَقَلِيلٌ مَا هُمْ. مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا، إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطِحُهُ بِقُرُونِهَا، وَتَطَؤُهُ بِأَظْلاَفِهَا. كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاَهَا، حَتَّى يُقْضَى بَيْنَ النَّاسِ.

[1980–000]. (Dar al-Salam 2171) Abu Kurayb Muhammad ibn al-ʿAlā’ narrated: Abu Muʿāwiyah narrated; from al-Aʿmash; from al-Maʿrūr; from Abu Dharr. He said: **‘I went to the Prophet (peace be upon him) as he was sitting in the shade of the Kaʿbah…’ He added the same as Wakiʿ’s narration, except that the Prophet said: ‘By Him who holds my soul in His hand. Anyone on the face of the earth who dies and leaves behind camels, cows or sheep without having paid the zakat due on them’.**

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ. فَذَكَرَ نَحْوَ حَدِيثِ وَكِيعٍ، غَيْرَ أَنَّهُ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا عَلَى الأَرْضِ رَجُلٌ يَمُوتُ فَيَدَعُ إِبِلاً أَوْ بَقَرًا أَوْ غَنَمًا لَمْ يُؤَدِّ زَكَاتَهَا».

[1981–31]. (Dar al-Salam 2172-2173) ʿAbd al-Raḥmān ibn Sallām al-Jumaḥī narrated: al-Rabīʿ (meaning Ibn Muslim) narrated; from Muhammad ibn Ziyād; from Abu Hurayrah; from the Prophet. He

said: **‘I would not be happy if I had Mount Uḥud in gold and on the third night I am still holding one dinar of it, except for one that I am keeping to repay a debt I owe’.**

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا يَسُرُّنِي أَنَّ لِي أُحُدًا ذَهَبًا، تَأْتِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلاَّ دِينَارٌ أَرْصِدُهُ لِدَيْنٍ عَلَيَّ.

Muhammad ibn Bashshār narrated: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Muhammad ibn Ziyād; he said: **‘I heard Abu Hurayrah narrating from the Prophet (peace be upon him)…’ the same text.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

Text Explanation

Abu Dharr mentions that he could not sit still after he had heard the Prophet saying of some people that they will be the worst losers on the Day of Judgement. In answer to Abu Dharr's question, the Prophet mentions that they are people with money, but the ones who will not be among the losers are those who give away in all directions. The hadith urges donations in all good ways, without limiting it to any particular type of kindness or benevolence. It urges supporting every good cause and every immediate need.

The hadith makes it clear that it is permissible to say an oath, without being required to swear. Indeed, this is desirable if it is necessary to stress something and make the listener understand its reality, negating any impression of its being figurative. Authentic hadiths mentioning the Prophet's similar oaths are numerous.

The Prophet pointed to his front and rear as well as to his right and left sides. This again stresses the need to give financial support whenever something of importance requires this.

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i. Related by al-Bukhari in shorter versions, 1360 and 6638; al-Tirmidhī, 617; al-Nasā'ī, 2439, 2455; Ibn Mājah, 1785.

CHAPTER 10

URGING VOLUNTARY DONATIONS [i.e., *ṢADAQAH*]

[1982–32]. (Dar al-Salam 2174) Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah, Ibn Numayr and Abu Kurayb narrated:[i] all from Abu Muʿāwiyah; Yaḥyā said: Abu Muʿāwiyah reported; from al-Aʿmash; from Zayd ibn Wahb; from Abu Dharr. He said: **'I was walking with the Prophet (peace be upon him) at night, at the Ḥarrah of Madinah, and we were facing Mount Uḥud. God's Messenger (peace be upon him) said to me: "Abu Dharr!" I said: "At your service, Messenger of God". He said: "I do not like that I should have this Mount Uḥud in gold and a single dinar of it remains with me for the third night, except for a dinar I am keeping to repay a debt. I want only to give it away to God's servants this way (pointing in front of him) and this way (to his right) and this way (to his left). We walked on, and he said: "Abu Dharr!" I said: "At your service, Messenger of God". He said: "The richest are the poorest on the Day of Judgement, except for the ones who do this and that and that", pointing the same as he did the first time. We walked on, and he said: "Abu Dharr! Stay here until I come to you". He went away until I could not see him. I then heard some incomprehensible noise and a voice. I thought that God's Messenger might be facing something, and I was about to follow him but I remembered him saying "Stay here until I**

come to you”, and I waited for him. When he came back, I told him of what I heard. He said: “That was Gabriel. He came and told me: ‘anyone in your community who dies associating no partners with God will be admitted into Heaven’.” I said: “Even though he may commit adultery and theft?” He said: “Even though he may commit adultery and theft”.’

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ. كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ، قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً، وَنَحْنُ نَنْظُرُ إِلَى أُحُدٍ. فَقَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا ذَرٍّ». قَالَ: قُلْتُ لَبَّيْكَ يَا رَسُولَ اللهِ. قَالَ: «مَا أُحِبُّ أَنَّ أُحُدًا ذَاكَ عِنْدِي ذَهَبٌ، أَمْسَى ثَالِثَةً عِنْدِي مِنْهُ دِينَارٌ، إِلاَّ دِينَارًا أُرْصِدُهُ لِدَيْنٍ. إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللهِ هَكَذَا - حَتَا بَيْنَ يَدَيْهِ - وَهَكَذَا - عَنْ يَمِينِهِ - وَهَكَذَا - عَنْ شِمَالِهِ». قَالَ: ثُمَّ مَشَيْنَا فَقَالَ: «يَا أَبَا ذَرٍّ». قَالَ: قُلْتُ لَبَّيْكَ يَا رَسُولَ اللهِ. قَالَ: «إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ الْقِيَامَةِ، إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا». مِثْلَ مَا صَنَعَ فِي الْمَرَّةِ الأُولَى. قَالَ: ثُمَّ مَشَيْنَا. قَالَ: «يَا أَبَا ذَرٍّ، كَمَا أَنْتَ حَتَّى آتِيَكَ». قَالَ: فَانْطَلَقَ حَتَّى تَوَارَى عَنِّي. قَالَ: سَمِعْتُ لَغَطًا وَسَمِعْتُ صَوْتًا. قَالَ: فَقُلْتُ لَعَلَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُرِضَ لَهُ. قَالَ: فَهَمَمْتُ أَنْ أَتَّبِعَهُ. قَالَ: ثُمَّ ذَكَرْتُ قَوْلَهُ: «لاَ تَبْرَحْ حَتَّى آتِيَكَ». قَالَ: فَانْتَظَرْتُهُ فَلَمَّا جَاءَ ذَكَرْتُ لَهُ الَّذِي سَمِعْتُ. قَالَ: فَقَالَ: «ذَاكَ جِبْرِيلُ

اتَانِي فَقَالَ: مَنْ مَاتَ مِنْ امَّتِكَ لاَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ». قَالَ: قُلْتُ وَإِنْ زَنَى، وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى، وَإِنْ سَرَقَ».

[1983–33]. (Dar al-Salam 2175) Qutaybah ibn Saʿīd narrated: Jarīr narrated; from ʿAbd al-ʿAzīz (who is Ibn Rufayʿ); from Zayd ibn Wahb; from Abu Dharr. He said: **‘I went out one night and I saw God’s Messenger walking alone, not a single soul was with him. I thought that he might dislike having anyone walking with him. I therefore walked in the moon shade. He turned back and he saw me. He said: “Who is that?” I said: “Abu Dharr. I lay my life for you”. He said: “Abu Dharr, come along”. I walked with him for a while. He then said: “The rich are the poorer on the Day of Judgement, except the one God has given in plenty and he gave away on his right and left, in front of him and to his rear, and did good with it”. I walked on with him for a while. He then said to me: “Sit down here”. He sat me at a flat place with some stones around it. He said to me: “Sit here until I come back to you”. He walked into the Ḥarrah until I could see him no more. He stayed away for a long time. I then heard him coming back and saying: “Even if he commits theft and adultery”. When he came I could not remain patient. I said: “Prophet of God, I lay my life down for you. Whom were you speaking to by the side of the Ḥarrah? I heard no one talking to you”. He said: “That was Gabriel. He met me by the side of the Ḥarrah and said: ‘Give your community the good news that whoever dies associating no partners with God shall be admitted into Heaven’. I said: ‘Gabriel, even if he commits theft and adultery?’ He said: ‘Yes’. I said: ‘Even if he commits theft and adultery?’ He said: ‘Yes’. I said: ‘Even if he commits**

theft and adultery?’ He said: ‘Yes’. I said: ‘Even if he commits theft and adultery?’ He said: ‘Yes. And even if he drinks intoxicants’.”’

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ رُفَيْعٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي فَإِذَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمْشِي وَحْدَهُ، لَيْسَ مَعَهُ إِنْسَانٌ. قَالَ: فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ، فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَفَتَ فَرَآنِي، فَقَالَ: «مَنْ هَذَا؟». فَقُلْتُ: أَبُو ذَرٍّ، جَعَلَنِي اللهُ فِدَاءَكَ. قَالَ: «يَا أَبَا ذَرٍّ، تَعَالَهْ». قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً، فَقَالَ: «إِنَّ الْـمُكْثِرِينَ هُمُ الْـمُقِلُّونَ يَوْمَ الْقِيَامَةِ، إِلاَّ مَنْ أَعْطَاهُ اللهُ خَيْرًا، فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ، وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ، وَعَمِلَ فِيهِ خَيْرًا». قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً. فَقَالَ: «اجْلِسْ هَا هُنَا». قَالَ: فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ، فَقَالَ لِيَ: «اجْلِسْ هَا هُنَا حَتَّى أَرْجِعَ إِلَيْكَ». قَالَ: فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لاَ أَرَاهُ. فَلَبِثَ عَنِّي فَأَطَالَ اللَّبْثَ. ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ، وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ، وَإِنْ زَنَى». قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرْ، فَقُلْتُ: يَا نَبِيَّ اللهِ، جَعَلَنِي اللهُ فِدَاءَكَ. مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا. قَالَ: «ذَاكَ جِبْرِيلُ. عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، فَقَالَ: بَشِّرْ أُمَّتَكَ، أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ. فَقُلْتُ: يَا جِبْرِيلُ، وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ».

Text Explanation

The Prophet addressed his companion by his appellation, [which in the Arabian culture was and remains a sign of respect]. This shows that a superior may address his companion by his appellation, if he is an honourable person.

In hadith No. 1983, the narrator says that the Prophet ‘turned back and he saw me. He said: “Who is that?” I said: “Abu Dharr”.’ This shows that it is right for a person to identify himself by his appellation, rather than his name, if he is better known by the appellation. This is frequent in the Prophet’s hadiths.

The hadith confirms that a person who dies believing in God’s Oneness, associating no partners with God, will be admitted into Heaven. The Prophet asked Angel Gabriel, ‘even though he may commit adultery or theft?’ The angel confirmed that it is so. This confirms the view of the people of the truth that those who commit major sins do not remain in Hell forever, which is contrary to what is asserted by the Khawārij and the Muʿtazilah. The Prophet mentions theft and adultery in particular because they are among the worst of major sins. This hadith is one of many that gives much hope to people.

The Prophet tells his companion: ‘The rich are the poorer on the Day of Judgement, except the one God has given in plenty and he gave away on his right and left, in front of him and to his rear, and did good with it’. The Prophet cites the case of a rich person who is given wealth in plenty. He then stresses the need to ‘do good with it’. This means using it in ways that please God. He mentions all directions to suggest that all good ways and good causes are included.

The word al-Ḥarrah is mentioned in these hadiths. It refers to an area of black volcanic rock around Madinah.

When the Prophet asks Gabriel whether a believer in God’s Oneness would gain admission into Heaven ‘even if he commits theft and adultery’, Gabriel confirms this, adding, ‘even if he drinks intoxicants’. This makes it clear that drinking is a major sin.

i. Related by al-Bukhari, 2388 and in a shorter version 3222, and also 6268, 6443 and 6444; al-Tirmidhī, 2644.

CHAPTER 11

HOARDING WEALTH

[1984–34]. (Dar al-Salam 2176) Zuhayr ibn Ḥarb narrated to me:[i] Ismāʿīl ibn Ibrāhīm narrated; from al-Jurayrī; from Abu al-ʿAlā’; from al-Aḥnaf ibn Qays. He said: **‘I visited Madinah. As I was sitting with a circle that included a number of people from the Quraysh, a man wearing rough clothes came along. He looked coarse in body and face. He stood over them and said: “Give hoarders the news of having stones that will be heated in the Fire of Hell to be placed at the nipple of anyone of them until they come out of his collarbone, or they may be placed in his collarbone until they come out shaking at his nipples”. The people lowered their heads. I could see no one giving him any response. He went away, and I followed him until I saw him sitting against a pillar. I said: “I could see that these people disliked what you said to them”. He said: “These do not understand a thing. My friend, Abu al-Qasim (peace be upon him), called me and I responded. He said: ‘Do you see [Mount] Uḥud?’ I looked to see how much of the sun was left, as I thought that he would send me on an errand. I said: ‘I can see it’. He said: ‘I will not be pleased to have its like in gold to spend it all, keeping only three dinars’. Yet these people are amassing worldly gains. They understand nothing”. I said: “What is the matter between you and your brethren of the Quraysh – you neither mix with them nor request anything**

from them?” He said: “No, by your Lord. I never ask them for anything of this world, and I ask them no advice relating to religion until I meet God and His Messenger”.’

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ قَالَ: قَدِمْتُ الْمَدِينَةَ فَبَيْنَا أَنَا فِي حَلْقَةٍ فِيهَا مَلأٌ مِنْ قُرَيْشٍ إِذْ جَاءَ رَجُلٌ أَخْشَنُ الثِّيَابِ، أَخْشَنُ الْجَسَدِ، أَخْشَنُ الْوَجْهِ. فَقَامَ عَلَيْهِمْ فَقَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُوضَعُ عَلَى حَلَمَةِ ثَدْيِ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفَيْهِ، وَيُوضَعُ عَلَى نُغْضِ كَتِفَيْهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيَيْهِ، يَتَزَلْزَلُ. قَالَ: فَوَضَعَ الْقَوْمُ رُءُوسَهُمْ، فَمَا رَأَيْتُ أَحَدًا مِنْهُمْ رَجَعَ إِلَيْهِ شَيْئًا. قَالَ: فَأَدْبَرَ وَاتَّبَعْتُهُ حَتَّى جَلَسَ إِلَى سَارِيَةٍ، فَقُلْتُ: مَا رَأَيْتُ هَؤُلاَءِ إِلاَّ كَرِهُوا مَا قُلْتَ لَهُمْ. قَالَ: إِنَّ هَؤُلاَءِ لاَ يَعْقِلُونَ شَيْئًا. إِنَّ خَلِيلِي أَبَا الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَانِي فَأَجَبْتُهُ. فَقَالَ: «أَتَرَى أُحُدًا؟» فَنَظَرْتُ مَا عَلَيَّ مِنَ الشَّمْسِ، وَأَنَا أَظُنُّ أَنَّهُ يَبْعَثُنِي فِي حَاجَةٍ لَهُ، فَقُلْتُ: أَرَاهُ. فَقَالَ: «مَا يَسُرُّنِي أَنَّ لِي مِثْلَهُ ذَهَبًا أُنْفِقُهُ كُلَّهُ إِلاَّ ثَلاَثَةَ دَنَانِيرَ». ثُمَّ هَؤُلاَءِ يَجْمَعُونَ الدُّنْيَا، لاَ يَعْقِلُونَ شَيْئًا. قَالَ: قُلْتُ مَا لَكَ وَلإِخْوَتِكَ مِنْ قُرَيْشٍ، لاَ تَعْتَرِيهِمْ وَتُصِيبُ مِنْهُمْ؟ قَالَ: لاَ وَرَبِّكَ، لاَ أَسْأَلُهُمْ عَنْ دُنْيَا، وَلاَ أَسْتَفْتِيهِمْ عَنْ دِينٍ، حَتَّى أَلْحَقَ بِاللهِ وَرَسُولِهِ.

[1985–35]. (Dar al-Salam 2177) Shaybān ibn Farrūkh narrated: Abu al-Ashhab narrated; Khulayd al-ʿAṣrī narrated; from al-Aḥnaf ibn Qays. He said: **‘I was with a group of people from the**

Quraysh when Abu Dharr passed by and said: “Give hoarders of wealth the news of a scorching of their backs penetrating right through their sides and scorching in the back of their necks penetrating right through their foreheads”. He then went to one side and sat down. I asked: “Who is this?” They said: “He is Abu Dharr”. I went up to him and said: “What is this I heard you say a short while ago?” He said: “I told nothing except what I heard from their Prophet (peace be upon him)”. I said: “What do you say about these allowances?” He said: “Take it. It is something that helps. But if it is a price for your faith, do not take it”.’

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الأَشْهَبِ، حَدَّثَنَا خُلَيْدٌ الْعَصَرِيُّ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ قَالَ: كُنْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَمَرَّ أَبُو ذَرٍّ وَهُوَ يَقُولُ: بَشِّرِ الْكَانِزِينَ بِكَيٍّ فِي ظُهُورِهِمْ يَخْرُجُ مِنْ جُنُوبِهِمْ، وَبِكَيٍّ مِنْ قِبَلِ أَقْفَائِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ. قَالَ: ثُمَّ تَنَحَّى فَقَعَدَ. قَالَ: قُلْتُ مَنْ هَذَا؟ قَالُوا: هَذَا أَبُو ذَرٍّ. قَالَ: فَقُمْتُ إِلَيْهِ، فَقُلْتُ: مَا شَيْءٌ سَمِعْتُكَ تَقُولُ قُبَيْلُ؟ قَالَ: مَا قُلْتُ إِلاَّ شَيْئًا قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ: قُلْتُ مَا تَقُولُ فِي هَذَا الْعَطَاءِ؟ قَالَ: خُذْهُ فَإِنَّ فِيهِ الْيَوْمَ مَعُونَةً، فَإِذَا كَانَ ثَمَنًا لِدِينِكَ فَدَعْهُ.

Text Explanation

In hadith No. 1984, al-Aḥnaf ibn Qays describes Abu Dharr, the man who addressed the people in the circle, as ‘a man wearing rough clothes came along. He looked coarse in body and face’. In fact, the Arabic text uses the word *akhshan* three times, describing his clothes, body and face. This is how, according to *Qadi* ʿIyāḍ, it is reported by the majority. However, Ibn al-Ḥadhdhā’ replaces the last of the three descriptions with the word *hasan*, which means ‘handsome’, describing his face. In a narration entered by al-Bukhari, Abu Dharr is described as ‘a man with fine hair, clothes and appearance’. Others use the adjective *khashin*, which means coarse, which is perhaps more correct. [It should be added that the difference in the written form of these words is only in the dots used on different letters.]

Abu Dharr denounces hoarding wealth. This appears to be an argument for his own view that hoarding means keeping whatever is in excess of what a person needs. This is what is known of Abu Dharr’s view, although a different opinion is reported to have been stated by him. The correct view to which the majority of scholars subscribe is that hoarding refers to money and property when the zakat due on them is not paid. If zakat is paid, then it is not hoarding, whether the money is little or plenty. *Qadi* ʿIyāḍ said: ‘The correct view is that he was denouncing the practice of rulers who took for themselves from the state and did not spend it in proper, legitimate ways’. However, this view, as stated by *Qadi* ʿIyāḍ, is wrong because rulers during Abu Dharr’s time did not do this and did not take anything unlawfully from the state money. Abu Dharr was alive during the reigns of Abu Bakr, ʿUmar and ʿUthmān. He died in year 32 AH, during ʿUthmān’s reign.

Al-Aḥnaf asks Abu Dharr the reason for the fact that he did not mix socially with the people. Abu Dharr replies that he would not request any worldly thing of them as he was in no need of it. Nor would he seek their views on anything pertaining to religion.

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i. Related by al-Bukhari, 1407.

CHAPTER 12

WHAT IS SPENT WILL BE REPLACED

[1986–36]. (Dar al-Salam 2178) Zuhayr ibn Ḥarb and Muhammad ibn ʿAbdullāh ibn Numayr narrated: both said: Sufyān ibn ʿUyaynah narrated; from Abu al-Zinād; from al-Aʿraj; from Abu Hurayrah; attributing it to the Prophet (peace be upon him). He said: **‘God, Blessed and Exalted be He, says: “Son of Adam, spend and I will give you more”.’ He added: ‘God’s right hand is full, overflowing, nothing diminishes it, day or night’.**

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ: قَالَ اللهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ، أَنْفِقْ أُنْفِقْ عَلَيْكَ». وَقَالَ: «يَمِينُ اللهِ مَلأَى - وَقَالَ ابْنُ نُمَيْرٍ مَلآنُ – سَحَّاءُ، لاَ يَغِيضُهَا شَىْءٌ اللَّيْلَ وَالنَّهَارَ».

[1987–37]. (Dar al-Salam 2179) Muhammad ibn Rāfiʿ narrated:[i] ʿAbd al-Razzāq ibn Hammām narrated; Maʿmar ibn Rāshid narrated; from Hammām ibn Munabbih, Wahb ibn Munabbih’s brother; he said: This is what Abu Hurayrah narrated to us from God’s Messenger (peace be upon him). He mentioned several hadiths including: **‘And God’s Messenger (peace be upon him) said: “God said to me: ‘Spend and I will give you more’.” And**

God’s Messenger (peace be upon him) said: “God’s right hand is full, undiminished by night and day spending, overflowing. Have you considered what He has spent ever since He created the heavens and earth? That did not diminish what His right hand holds”. He added: “His Throne is over water. The gathering [of souls] is in His other hand. He elevates and demeans”.’

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللهَ قَالَ لِي أَنْفِقْ أُنْفِقْ عَلَيْكَ». وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَمِينُ اللهِ مَلأَى، لاَ يَغِيضُهَا سَحَّاءُ اللَّيْلَ وَالنَّهَارَ. أَرَأَيْتُمْ مَا أَنْفَقَ مُذْ خَلَقَ السَّمَاءَ وَالأَرْضَ؟ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ». قَالَ: «وَعَرْشُهُ عَلَى الْـمَاءِ. وَبِيَدِهِ الأُخْرَى الْقَبْضُ: يَرْفَعُ وَيَخْفِضُ».

Text Explanation

In both hadiths, God says to man: ‘Spend and I will give you more’. A more literal translation is ‘Spend and I will spend on you’. This is the meaning of what God says in the Qur’an: ‘Whatever you give for His sake He will replace it for you’. (34: 39) Thus, the meaning is not just spending according to one’s whims but spending in good ways that are intended to please God. The hadith thus gives the good news that whatever is spent in these ways will be replaced by God’s grace and bounty.

In both hadiths the Prophet describes God’s bounty in these terms: ‘God’s right hand is full, overflowing, nothing diminishes it, day or night’. *Qadi* ʿIyāḍ quotes Imam al-Māzarī:

> This must be explained for proper understanding. If we are to think of a ‘right hand’ in relation to a ‘left hand’, then such description does not apply to God, the Mighty and Exalted, because this means confirmation of a left hand and implies limits and shapes. God is above having any shape or limit. God’s Messenger (peace be upon him) spoke to them according to their understanding, and he wanted to tell them that what God gives to mankind does not diminish what He has. He does not withhold things for fear of poverty – God is far above any such thing. The Prophet expresses the fact that God gives in abundance by describing His right hand as overflowing because when we give, we hand things over with our right hands.
>
> It is also probable that the Prophet wants to tell us that God’s power over all things is the same and it does not increase or decrease in strength. Whatever He wills occurs in the same way, without any variation to make it stronger or weaker, as our own action differs when we use our right or left hands. God is far exalted above any of His creation, and He is unlike any of their qualities and descriptions.
>
> In the second hadith, the Prophet says: ‘The gathering [of souls] is in His other hand. He elevates and demeans’. This means that although God’s power is the same, He does all manner of things with it. Since we cannot do this except with two hands, the Prophet

expresses God's power to do all by the reference to two hands, so that we can understand the meaning according to what is familiar to us, realising that it is figurative.

The Prophet says in the second of these two hadiths: 'The gathering [of souls] is in His other hand. He elevates and demeans'. The word 'gathering' is the equivalent of the Arabic word *qabḍ*. But it is also read as *fayḍ*, and the difference in the written forms of the two words is only in dotting the different consonants. *Qadi* 'Iyāḍ said: 'Most narrators give it as *qabḍ*, which is the better-known version and refers to "death". *Fayḍ*, on the other hand, means "kindness, generosity and giving in abundance". However, *fayḍ* may also be used in the same sense as *qabḍ*, denoting death'.

In a different version the words 'the balance is in His hand' are added before 'He elevates and demeans'. This may refer to what God gives of provisions and it may refer to what God gives a person in general. Thus, the words 'elevates and demeans' relate to provisions and mean that God gives some people in abundance and they live in riches, while he gives others in small measure. The words may also refer to people's different status with some having high status while others live humbly. But God knows best.

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i. Related by al-Bukhari, 7419.

CHAPTER 13

THE BEST WAYS OF SPENDING

[1988–38]. (Dar al-Salam 2180) Abu al-Rabīʿ al-Zahrānī and Qutaybah ibn Saʿīd narrated:[i] both from Ḥammād ibn Zayd; Abu al-Rabīʿ said: Ḥammād narrated; Ayyūb narrated; from Abu Qilābah; from Abu Asmā'; from Thawbān. He said: **'God's Messenger (peace be upon him) said: "The best dinar a man spends is a dinar he spends on his own dependants, and a dinar he spends on his mount using it for God's cause and a dinar he spends on his friends for God's cause'.**

Abu Qilābah said: **'He started with his dependants'**. Then Abu Qilābah added: **'Who can get a greater reward than a person supporting young dependants, looking after them, or God benefits them through him, and he provides for them'.**

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللهِ». قَالَ أَبُو قِلاَبَةَ: وَبَدَأَ بِالْعِيَالِ. ثُمَّ قَالَ أَبُو

قِلاَبَةَ: وَايُّ رَجُلٍ اعْظمُ اجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلى عِيَالٍ صِغَارٍ، يُعِفُّهُمْ أَوْ يَنْفَعُهُمُ اللهُ بِهِ وَيُغْنِيهِمْ.

[1989–39]. (Dar al-Salam 2181) Abu Bakr ibn Abi Shaybah, Zuhayr ibn Ḥarb and Abu Kurayb narrated (Abu Kurayb's text): Wakīʿ narrated; from Sufyān; from Muzāḥim ibn Zufar; from Mujāhid; from Abu Hurayrah. He said: **'God's Messenger (peace be upon him) said: "A dinar you spend for God's cause, a dinar you spend to [help free] a slave, a dinar you give as a *ṣadaqah* to a poor person and a dinar you spend on your dependants: the greatest reward is earned by the one you spend on your dependants".'**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُزَاحِمِ بْنِ زُفَرَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ. أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ».

[1990–40]. (Dar al-Salam 2182) Saʿīd ibn Muhammad al-Jarmī narrated: ʿAbd al-Raḥmān ibn ʿAbd al-Malik ibn Abjar al-Kinānī narrated; from his father, from Ṭalḥah ibn Muṣarrif; from Khaythamah. He said: **'We were with ʿAbdullah ibn ʿAmr when his agent came in. ʿAbdullah asked him: "Have you given the slaves their food?" The agent said: "No". ʿAbdullah said: "Then go and give them. God's Messenger (peace be upon him)**

said: ‘Sufficient it is of a sin for a man to withhold food from those who are under him’.”’

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْـمَلِكِ بْنِ أَبْجَرَ الْكِنَانِيُّ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللهِ بْنِ عَمْرٍو، إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ، فَقَالَ: أَعْطَيْتَ الرَّقِيقَ قُوتَهُمْ؟ قَالَ: لا. قَالَ: فَانْطَلِقْ فَأَعْطِهِمْ. قَـالَ: قَالَ رَسُـولُ اللهِ صَـلَّى اللهُ عَلَيْهِ وَسَـلَّمَ: «كَفَى بِالْـمَرْءِ إِثْمًـا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ».

Text Explanation

The hadiths in this chapter stress the importance of looking after one's family and dependants well and illustrate the great reward that one receives for this. Some members of one's family have the right to be looked after through relationship. Looking after others may be recommended or may be a gift or a charity. On the other hand, looking after one's wife is a duty necessitated by marriage. All these are urged and highly recommended. They earn greater reward than voluntary charity. Hence, the Prophet says in hadith No. 1989: 'The greatest reward is earned by the one you spend on your dependants', although the Prophet mentions before it what is spent in support of God's cause, and to help free a slave and what is given in charity. In view of all this, spending one's money in looking after one's children and dependants is better and earns greater reward.

This is further emphasised by the Prophet as he says in hadith No. 1990: 'Sufficient it is of a sin for a man to withhold food from those who are under him'.

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i. Related by al-Tirmidhī, 1966; Ibn Mājah, 2760.

CHAPTER 14

START WITH ONESELF

[1991–41]. (Dar al-Salam 2183) Qutaybah ibn Saʿīd narrated:[i] Layth narrated [H]. Also, Muhammad ibn Rumḥ narrated; al-Layth reported; from Abu al-Zubayr; from Jābir. He said: **‘A man from the ʿUdhrah tribe freed a slave when he felt his own death approaching. God’s Messenger (peace be upon him) was informed. He asked the man: “Do you have other property?” The man said: “No”. The Prophet said: “Who will buy this one from me?” Nuʿaym ibn ʿAbdullah al-ʿAdawi bought it for eight hundred dirhams. He brought the money to God’s Messenger and he gave it to the man and said: “Start with yourself and be charitable. If something is left, then to your immediate family. If something is left, then to your other relatives, and if something is still left, then in this way and that way”. He meant, in front of you, to your right and to your left’.**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: «أَلَكَ مَالٌ غَيْرُهُ؟» فَقَالَ: لا. فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَدَفَعَهَا إِلَيْهِ. ثُمَّ قَالَ: «ابْدَأْ

بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا. فَإِنْ فَضَلَ شَىْءٌ، فَلأَهْلِكَ. فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَىْءٌ، فَلِذِي قَرَابَتِكَ. فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَىْءٌ، فَهَكَذَا وَهَكَذَا». يَقُولُ: فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ.

[1992–000]. (Dar al-Salam 2184) Yaʿqūb ibn Ibrāhīm al-Dawraqī narrated to me:[ii] Ismāʿīl (meaning Ibn ʿUlayyah) narrated; from Ayyūb; from Abu al-Zubayr; from Jābir; that **‘A man from the Anṣar (called Abu Madhkur) freed a slave of his when his own death was approaching. He was called Yaʿqub…’ He narrated the hadith in the same meaning as al-Layth’s narration.**

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ، يُقَالُ لَهُ أَبُو مَذْكُورٍ، أَعْتَقَ غُلاَمًا لَهُ عَنْ دُبُرٍ، يُقَالُ لَهُ يَعْقُوبُ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ اللَّيْثِ.

Text Explanation

This hadith includes several useful points, such as the order of the people who deserve to be looked after. Another point is that when claims and kind deeds are in competition, they are met in their order of merit. Voluntary charity is better spent in various ways, according to what serves their best interest. It should not be limited to any particular area.

The hadith also provides clear evidence in support of al-Shāfiʿī's view, and those who agree with him, that it is permissible to sell a slave, transferring the ownership as one's own death approaches. Mālik and his disciples said that such a sale is unacceptable except if the master owes a debt. The slave may be thus sold to repay the debt. This hadith gives a clear answer to their argument. The Prophet sold the slave so that its master could spend it on himself. It is for this reason that the Prophet said: 'Start with yourself and be charitable'. But God knows best.

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i. Related by al-Nasā'ī, 2545 and 4666.

ii. Related by Abu Dāwūd, 3957; al-Nasā'ī, 4667.

CHAPTER 15

CHARITY TO RELATIVES, SPOUSES, CHILDREN AND PARENTS EVEN IF THEY ARE UNBELIEVERS

[1993–42]. (Dar al-Salam 2185) Yaḥyā ibn Yaḥyā narrated: he said:[i] I read out to Mālik; from Isḥāq ibn ʿAbdullāh ibn Abi Ṭalḥah; that he heard Anas ibn Mālik say: **‘Abu Ṭalḥah was the richest among the Anṣar in Madinah, and his favourite possession was Bayraḥa, which was opposite the mosque. God’s Messenger (peace be upon him) used to go there and drink of its sweet water. When God revealed the verse that says: “You will never attain to true piety unless you spend on others out of what you dearly cherish” (3: 92), Abu Ṭalḥah went to the Prophet and said: “God says in His Book, ‘You will never attain to true piety unless you spend on others out of what you dearly cherish’. My favourite possession is Bayraḥa, and I am donating it as a charity. I hope for its benefit and reward from God. Messenger of God, you may dispense with it as you like”. The Prophet said: “Well, that is a profitable deal. That is a profitable deal. I heard what you said about it and I think you should better give it to your relatives”. Abu Ṭalḥah divided it among his relatives and cousins’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَاتُ عَلى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالاً، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَى، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ. وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ: «لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ» قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ اللهَ يَقُولُ فِي كِتَابِهِ: «لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ»، وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرَحَى. وَإِنَّهَا صَدَقَةٌ للهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللهِ، فَضَعْهَا يَا رَسُولَ اللهِ حَيْثُ شِئْتَ. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. «بَخْ. ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ. قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ». فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

[1994–43]. (Dar al-Salam 2186) Muhammad ibn Ḥātim narrated to me:[ii] Bahz narrated; Ḥammād ibn Salamah narrated; Thābit narrated; from Anas. He said: **‘When this verse was revealed, “You will never attain to true piety unless you spend on others out of what you dearly cherish”, Abu Ṭalḥah said: “I see that our Lord is asking us for some of our property. Messenger of God, be my witness that I am giving this land of mine, Bariḥa, to God”. The Prophet said: “Give it to your kindred”. He divided it between Ḥassan ibn Thabit and Ubayy ibn Kaʿb’.**

حَدّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدّثَنَا بَهْزٌ، حَدّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: لَـمَّا نَزَلَتْ هَذِهِ الآيَةُ «لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ» قَالَ أَبُو طَلْحَةَ: أُرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا، فَأُشْهِدُكَ يَا رَسُولَ اللهِ أَنِّي قَدْ جَعَلْتُ أَرْضِي بَرِيحَا للهِ. قَالَ: فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اجْعَلْهَا فِي قَرَابَتِكَ». قَالَ فَجَعَلَهَا فِي حَسَّانَ بْنِ ثَابِتٍ وَأُبَيِّ بْنِ كَعْبٍ.

[1995–44]. (Dar al-Salam 2187) Ḥarūn ibn Saʿīd al-Aylī narrated to me:[i] Ibn Wahb narrated; ʿAmr reported to me; from Bukayr; from Kurayb; from Maymūnah bint al-Ḥārith; that **‘She set free a maid she had during the Prophet’s time and she mentioned this to God’s Messenger (peace be upon him). He said: “Had you given her to your maternal uncles, your reward would have been greater”.’**

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْـلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ، أَنَّهَا أَعْتَقَتْ وَلِيدَةً فِي زَمَانِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ».

[1996–45]. (Dar al-Salam 2188) Ḥasan ibn al-Rabīʿ narrated:[iv] Abu al-Aḥwaṣ narrated; from al-Aʿmash; from Abu Wā’il; from ʿAmr ibn al-Ḥārith; from Zaynab, ʿAbdullāh’s wife. She said: **‘God’s Messenger (peace be upon him) said: “You, women, give *ṣadaqah* even if it be from your own jewellery”. I went back to**

ʿAbdullah and said: “You are a man with limited means and God’s Messenger has ordered us to give *ṣadaqah*. Go and ask him if it is good enough for me [to pay it to you]. Otherwise, I will give it to others”. ʿAbdullah said to me: “No, you go to him”. I went, and I found at God’s Messenger’s door a woman from the Anṣar with the same errand as mine. God’s Messenger (peace be upon him) was one who inspired awe. Then Bilal came out and we said to him: “Go to God’s Messenger (peace be upon him) and tell him that two women at the door have a question: Can they pay their *ṣadaqah* to their husbands and to orphans under their care? Do not tell him who we are”.

Bilal went into God’s Messenger and asked him. God’s Messenger asked him: “Who are they?” Bilal said: “An Anṣari woman and Zaynab”. The Prophet asked: “Which Zaynab?” He said: “ʿAbdullah’s wife”. God’s Messenger said to him: “They earn two rewards: one for [kindness to] relatives and one for *ṣadaqah*”.’

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ، قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ». قَالَتْ فَرَجَعْتُ إِلَى عَبْدِ اللهِ فَقُلْتُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ، وَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَنَا بِالصَّدَقَةِ. فَأْتِهِ فَاسْأَلْهُ، فَإِنْ كَانَ ذَلِكَ يَجْزِي عَنِّي وَإِلاَّ صَرَفْتُهَا إِلَى غَيْرِكُمْ. قَالَتْ: فَقَالَ لِي عَبْدُ اللهِ: بَلِ ائْتِيهِ أَنْتِ. قَالَتْ: فَانْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الأَنْصَارِ بِبَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، حَاجَتِي حَاجَتُهَا.

قَالتْ: وَكَانَ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ قَدْ القِيَتْ عَلَيْهِ الْمَهَابَةُ. قَالَتْ: فَخَرَجَ عَلَيْنَا بِلاَلٌ، فَقُلْنَا لَهُ: إِئْتِ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلاَنِكَ: أَتَجْزِي الصَّدَقَةُ عَنْهُمَا عَلَى أَزْوَاجِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلاَ تُخْبِرْهُ مَنْ نَحْنُ.

قَالَتْ: فَدَخَلَ بِلاَلٌ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ. فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ هُمَا؟» فَقَالَ امْرَأَةٌ مِنَ الأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَيُّ الزَّيَانِبِ؟» قَالَ امْرَأَةُ عَبْدِ اللهِ. فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ».

[1997–46]. (Dar al-Salam 2189) Ahmad ibn Yūsuf al-Azdī narrated to me: ʿUmar ibn Ḥafṣ ibn Ghiyāth narrated; my father narrated; al-Aʿmash narrated; Shaqīq narrated to me; from ʿAmr ibn al-Ḥārith; from Zaynab, ʿAbdullāh’s wife. He said: I mentioned to Ibrāhīm and he narrated to me; from Abu ʿUbaydah; from ʿAmr ibn al-Ḥārith; from Zaynab, ʿAbdullāh’s wife: **the same text, exactly**. **He said: she said: ‘I was in the mosque when the Prophet (peace be upon him) saw me and said: “Give *ṣadaqah* even though it be from your own jewellery”.’ He narrated the hadith in a similar text to Abu al-Aḥwaṣ’ narration.**

حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللهِ. قَالَ: فَذَكَرْتُ لِإِبْرَاهِيمَ، فَحَدَّثَنِي عَنْ أَبِي عَبَيْدَةَ، عَنْ عَمْرِو بْنِ

الحَارِثِ عَنْ زَيْنَبَ امْرَاةِ عَبْدِ اللهِ: بِمِثْلِهِ سَوَاءً. قَالَ: قَالَتْ: كُنْتُ فِي الْـمَسْجِدِ فَرَآنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ». وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي الأَحْوَصِ.

[1998–47]. (Dar al-Salam 2190-2191) Abu Kurayb Muhammad ibn al-ʿAlā’ narrated:[v] Abu Usāmah narrated; Hishām narrated: from his father; from Zaynab bint Abi Salamah; from Umm Salamah. She said: **‘I said: “Messenger of God, do I get a reward in respect of Abu Salamah’s children, as I look after them? I am not going to abandon them, as they are my own children”. He said: “Yes. You earn the reward of whatever you spend on them”.’**

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ، هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ: أُنْفِقُ عَلَيْهِمْ، وَلَسْتُ بِتَارِكَتِهِمْ هَكَذَا وَهَكَذَا. إِنَّمَا هُمْ بَنِيَّ. فَقَالَ: «نَعَمْ، لَكِ فِيهِمْ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ».

Suwayd ibn Saʿīd narrated to me: ʿAlī ibn Mushir narrated [H]. Also, Isḥāq ibn Ibrāhīm and ʿAbd ibn Ḥumayd narrated; ʿAbd al-Razzāq reported; Maʿmar reported; all from Hishām ibn ʿUrwah; with the same chain of transmission: **the same text.**

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح. وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالا: أَخْبَرَنَا

عَبْدُ الرَّزَّاقِ، اخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ.

[1999–48]. (Dar al-Salam 2192-2193) ʿUbaydullāh ibn Muʿādh al-ʿAnbarī narrated:[vi] my father narrated; Shuʿbah narrated; from ʿAdiy (who is Ibn Thābit); from ʿAbdullāh ibn Yazīd; from Abu Masʿūd al-Badrī; from the Prophet (peace be upon him). He said: **‘When a Muslim spends on his family, seeking God’s reward, it counts as a *ṣadaqah* he pays’.**

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، وَهُوَ ابْنُ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْـمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً».

Muhammad ibn Bashshār and Abu Bakr ibn Nāfiʿ narrated: both from Muhammad ibn Jaʿfar [H]. Also, Abu Kurayb narrated; Wakīʿ narrated; all from Shuʿbah with this chain of transmission: **the same text.**

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، ح. وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ.

[2000–49]. (Dar al-Salam 2194) Abu Bakr ibn Abi Shaybah narrated:[vii] ʿAbdullāh ibn Idrīs narrated; from Hishām ibn ʿUrwah; from his father; from Asmā’. She said: **‘I said: “Messenger of**

God, my mother has come to me and she is disinterested (or in awe).[viii] Should I extend kindness to her?” He said: “Yes”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ، إِنَّ أُمِّي قَدِمَتْ عَلَيَّ وَهْيَ رَاغِبَةٌ - أَوْ رَاهِبَةٌ. أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ».

[2001–50]. (Dar al-Salam 2195) Abu Kurayb Muhammad ibn al-ʿAlā’ narrated: Abu Usāmah narrated; from Hishām; from his father; from Asmā’ bint Abi Bakr. She said: **‘My mother came to me, and she was an unbeliever, during the peace agreement [the Prophet] had with Quraysh. I sought God’s Messenger’s advice and said: “Messenger of God, my mother has come to me and she is disinterested. Should I extend kindness to my mother?” He said: “Yes, be kind to your mother”.’**

وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدَهُمْ. فَاسْتَفْتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللهِ قَدِمَتْ عَلَيَّ أُمِّي، وَهْيَ رَاغِبَةٌ. أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ صِلِي أُمَّكِ».

Text Explanation

In hadith No. 1993, Abu Ṭalḥah tells the Prophet that his favourite possession is Bayraḥā. This name occurs in different forms, most of which are due to the different diacritics and dots applied to some of its letters. The name applies to an orchard, not a well. The hadith itself indicates this.

In this hadith, Abu Ṭalḥah said to the Prophet: ‘God says in His book…’. This makes it clear that it is permissible to use the present tense in reference to God’s words. This is the correct view to which the majority of scholars subscribe. Muṭarrif ibn ʿAbdullāh, a scholar belonging to the *tabiʿīn* generation, said: ‘It should not be said: “God says…”. The right form is “God said…”. The present tense should never be used’. However, this is wrong. God said in the Qur’an: ‘God says the truth and He alone shows the right path’. (33: 4) Several authentic hadiths use the present tense in this expression. I refer to some of them in my book, *al-Adhkar*.

The hadith encourages giving charitable donations from property that one loves and favours. It also indicates seeking advice from scholars and people of good faith and integrity concerning the areas to place one’s donations and other actions done in the hope of God’s reward.

The Prophet responds to Abu Ṭalḥah’s donation by saying that it is a profitable deal. However, a different reading of the Prophet’s words renders them as meaning that Abu Ṭalḥah is certain to receive the benefit and the reward of his good action in the life to come.

In addition to the points we have mentioned, the hadith makes it clear that to give one’s charitable donation to relatives who are in need is better and more preferable than giving it to other people. Moreover, relations are preferred as recipients of an act of kindness, even though they may be very distant. The Prophet ordered Abu Ṭalḥah to give his donated land to his relatives and he gave it to Ubay ibn Kaʿb and Ḥassān ibn Thābit, both of whom share with him an ancestor of the seventh degree.[ix]

In hadith No. 1995, the Prophet says to his wife, Maymūnah, when she set her slave maid free: ‘Had you given her to your maternal uncles, your reward would have been greater’. This stresses the importance of kindness to maternal relations and to relatives generally, and that it is better than

setting a slave free, which Islam considers a very good and rewarding action. As narrated by Muslim, this hadith uses the Arabic word *akhwalik*, which means 'your maternal uncles'. In al-Bukhari's version the Arabic word used is *akhawatik*, which means 'your sisters'.[x] *Qadi* ʿIyāḍ said: 'Perhaps this second form is more accurate in view of Mālik's version in *al-Muwaṭṭa'*, which says: "Had you given it to your sister…".' My own view is that all three forms are correct and there is no conflict between them. The Prophet said all three. The hadith also stresses the need to take care of one's mother's relatives, which counts as further dutifulness. The hadith also makes clear that a woman may donate her own money or property, without seeking her husband's permission.

In hadith No. 1996, the Prophet tells the women to make charitable donations, i.e., *ṣadaqah*. This makes it clear that a ruler may order his subjects to make such donations and to do other good deeds. He may admonish women, making sure that such admonition does not lead to any misbehaviour. When the Prophet urged women to donate, he told them, 'even if it is from your own jewellery'.

Zaynab, ʿAbdullāh ibn Masʿūd's wife, wanted to know whether she could give such a charitable donation to her husband as he was a man of limited means. When she went to the Prophet, she found a woman who had come to ask the same question, but they were reluctant to seek permission to enter. When Bilāl appeared, they addressed their question through him but told him not to tell the Prophet who they were. Yet Bilāl told the Prophet when asked who the two women were. It may be said that this constituted a breach of promise or revealing a secret. The fact is that this was countered by the need to answer the Prophet. Answering him is a duty and cannot be delayed. Nothing takes precedence over this. As we have established, when two interests are in conflict, the more important one is given priority.

The Prophet answers their question about giving their *ṣadaqah* to their husbands and spending it on their relative orphans, stating that this would give them two rewards instead of one. One reward is for kindness to relatives and the other for their *ṣadaqah*. This urges us to give priority to our relatives when disposing of our *ṣadaqah*. What is mentioned in this hadith concerning Zaynab and the Anṣarī woman, concerning their

husbands and orphans, as well as Umm Salamah's question and in hadith No. 1998 concerning her looking after her own children, relates to voluntary donations, i.e., *ṣadaqah*, not obligatory zakat. The context of these hadiths clearly indicates this.

Hadith No. 1999 quotes the Prophet: 'When a Muslim spends on his family, seeking God's reward, it counts as a *ṣadaqah* he pays'. This refers to charitable donations and spending in general on one's family that will be rewarded as *ṣadaqah*, provided the person intends it as spending for God's sake and seeking His reward. This means that it does not apply to one who spends it without this intention. The way to ensure such a reward is to remember that a man is duty bound to spend on his wife and children, as well as his other dependants, according to their relation to him, even though scholars differ as to the order of priority. He should also remember that he is urged to support other relatives who need his support. When he remembers all that, he spends on them with the intention of doing what he is commanded to do. He is certainly commanded to be kind to all these, but God knows best.

Hadith No. 2000 and No. 2001 mention Asmā' bint Abu Bakr and her mother. Asmā' tells the Prophet that her mother came to her and she was disinterested (or in awe) and she asks whether she might extend kindness to her. Her mother was not a Muslim and she was 'disinterested', meaning that she had no intention of accepting Islam. The Arabic word *raghibah*, translated as 'disinterested', is also said to mean that she was in hope of being received with kindness and given some gifts by her daughter. The Prophet told Asmā' to be kind to her mother and to give her what she hoped to have. This makes it clear that it is perfectly permissible to extend kindness to relatives who are unbelievers. Asmā's mother was called Qaylah, or Qutaylah, bint ʿAbd al-ʿUzzā, and she belonged to the ʿĀmir clan of the Quraysh. Scholars differ as to whether she eventually converted to Islam or not. Most scholars are of the view that she died an unbeliever.

Transmission

The chain of transmission of hadith No. 1997 includes: ‘al-Aʿmash narrated; Shaqīq narrated to me; from ʿAmr ibn al-Ḥārith; from Zaynab, ʿAbdullāh’s wife. He said: I mentioned to Ibrāhīm and he narrated to me; from Abu ʿUbaydah; from ʿAmr ibn al-Ḥārith; from Zaynab’. The one who says ‘I mentioned to Ibrāhīm…’ is al-Aʿmash. What he meant is that he narrated the hadith from two of his teachers: Shaqīq and Abu ʿUbaydah.

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i. Related by al-Bukhari, 1461, 2318, 2752, 2769, 4554 and 5611.
ii. Related by Abu Dāwūd, 1689; al-Nasā’ī, 3604.
iii. Related by al-Bukhari, 2592.
iv. Related by al-Bukhari, 1466; al-Tirmidhi, 635 and 636; Ibn Mājah, 1834.
v. Related by al-Bukhari, 1467 and 5369.
vi. Related by al-Bukhari, 55, 5351, and in a similar version, 4006; al-Tirmidhi, 1965; al-Nasā’ī, 2544.
vii. Related by al-Bukhari, 2620, 3183, 5978 and 5979; Abu Dāwūd, 1668.
viii. The Arabic text of the hadith describes Asmā’’s mother as *raghibah*, i.e., disinterested, or *rahibah*, i.e., in awe. The difference between the two words is in one letter. The first word means that she had no interest in accepting Islam, while the second may suggest that she was apprehensive about how she would be received by her daughter and the Muslim community. The Prophet told Asmā’ to be kind to her mother regardless of her attitude to Islam.
ix. This means that Abu Ṭaḥlah chose those who were in need of help among his relatives. He certainly had closer relatives but they were not in need. Hence, he gave it to these two, who share with him their great-great-grandfather.
x. The two Arabic words differ in only one letter, in both written and spoken forms.

CHAPTER 16

REWARDING THE DEAD FOR *ṢADAQAH* DONE ON THEIR BEHALF

[2002–51]. (Dar al-Salam 2196) Muhammad ibn ʿAbdullāh ibn Numayr narrated: Muhammad ibn Bishr narrated; Hishām narrated; from his father; from ʿĀ'ishah; that **'A man came to the Prophet (peace be upon him) and said: "Messenger of God, my mother died suddenly, without making a will. I believe that had she been able to speak, she would have given some *ṣadaqah*. Would she be rewarded if I give a *ṣadaqah* on her behalf?" The Prophet said: "Yes".'**

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَجُلاً أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسَهَا وَلَمْ تُوصِ، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ. أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

Zuhayr ibn Ḥarb narrated it to me:[i] Yaḥyā ibn Saʿīd narrated [H]. Also, Abu Kurayb narrated; Abu Usāmah narrated [H]. And ʿAlī ibn Ḥujr narrated to me; ʿAlī ibn Mushir reported [H]. Also, al-Ḥakam ibn Mūsā narrated; Shuʿayb ibn Isḥāq narrated; all from Hishām; with the same chain of transmission: **the same text.**

Abu Usāmah said in his narration: **‘without making a will’, as in Ibn Bishr’s narration, but the others do not include that.**

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح. وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح. حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِ أَبِي أُسَامَةَ وَلَمْ تُوصِ، كَمَا قَالَ ابْنُ بِشْرٍ، وَلَمْ يَقُلْ ذَلِكَ الْبَاقُونَ.

Text Explanation

This hadith makes it clear that giving a charitable donation, i.e., *ṣadaqah*, on behalf of a dead person benefits that dead person and its reward is credited to him or her. This is unanimously agreed upon by scholars. They also agree that supplication and the repayment of outstanding debt are also credited to the deceased, as there are authentic texts confirming all this. It is definitely appropriate to perform the Hajj on behalf of a dead person if that person did not perform the obligatory pilgrimage. According to the more correct view of our school, the same applies to voluntary pilgrimage if the deceased stated it in his or her will. Scholars differ concerning fasting, if a person dies owing some obligatory fasting. The weightier opinion is that it is acceptable to fast on behalf of the deceased, as made clear in authentic hadiths. The best-known view of our Shāfiʿī School is that the reward of Qur'anic recitation is not credited to a deceased person, if done on his behalf. A number of our scholars, however, say that its reward is credited to the deceased. This is also the view of Ahmad ibn Ḥanbal. As for prayer and other acts of worship, their reward is not credited to a deceased person, according to our school and the majority of scholars. Ahmad, however, said that all acts of worship are credited to a deceased person when done on that person's behalf, in the same way as the reward for pilgrimage.

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i. Related by Ibn Mājah, 2717. Dar al-Salam attaches this hadith to the one before it, giving it no separate number.

CHAPTER 17

ṢADAQAH COVERS ALL GOOD ACTIONS

[2003–52]. (Dar al-Salam 2197) Qutaybah ibn Saʿīd narrated:[i] Abu ʿAwānah narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; ʿAbbād ibn al-ʿAwwām narrated; both from Abu Mālik al-Ashjaʿī; from Ribʿī ibn Ḥirāsh; from Ḥudhayfah [In Ibn Qutaybah's narration: 'Your Prophet (peace be upon him) said', and Ibn Abi Shaybah said: 'from the Prophet (peace be upon him)'.] He said: **'Every good action is a *ṣadaqah*'.**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، كِلاَهُمَا عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، فِي حَدِيثِ قُتَيْبَةَ قَالَ: قَالَ نَبِيُّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ ابْنُ أَبِي شَيْبَةَ: عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

[2004–53]. (Dar al-Salam 2198) ʿAbdullāh ibn Muhammad ibn Asmā' al-Ḍubaʿī narrated: Mahdī ibn Maymūn narrated; Wāṣil, Abu ʿUyaynah's *mawla* narrated; from Yaḥyā ibn ʿUqayl; from Yaḥyā ibn Yaʿmar; from Abu al-Aswad al-Dīlī; from Abu Dharr; that **'Some of the Prophet's companions said to the Prophet (peace be upon him): "Messenger of God, the rich among us are taking all the reward: they pray like we pray and they fast**

like we fast but they give [part of] their excess money as *ṣadaqah*”. He said: “Has not God given you what you may use as a *ṣadaqah*? Every glorification of God [i.e., *subḥan Allah*] is a *ṣadaqah*, every *takbir* [i.e., *allah-u akbar*] is a *ṣadaqah*, every praise of God [i.e., *alḥamd lillah*] is a *ṣadaqah* and every statement of God’s oneness [i.e., *la ilaha illa Allah*] is a *ṣadaqah*. An exhortation to do good is a *ṣadaqah*, an objection to any wrong action is a *ṣadaqah* and in an intercourse [with one’s wife] there is a *ṣadaqah*”. People said: “Messenger of God, could it be that a person satisfies his [sexual] desire and be rewarded for it?” He said: “Consider, does he not incur a sin if he satisfies it in an unlawful way? Likewise, if he satisfies it in a lawful way, he earns a reward”.’

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: «أَوَلَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَّدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ». قَالُوا: يَا رَسُولَ اللهِ، أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ

عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الحَلاَلِ كَانَ لهُ أَجْرٌ».

[2005–54]. (Dar al-Salam 2199) Ḥasan ibn ʿAlī al-Ḥulwānī narrated: Abu Tawbah al-Rabīʿ ibn Nāfiʿ narrated; Muʿāwiyah (meaning Ibn Sallām) narrated; from Zayd; that he heard Abu Sallām say: ʿAbdullāh ibn Farrūkh narrated to me; that he heard ʿĀ’ishah say; that **‘God’s Messenger (peace be upon him) said: “Every human being is created with three hundred and sixty joints. Whoever glorifies God, praises God, declares God’s oneness, stresses God’s limitless glory, prays for God’s forgiveness, removes a stone, a thorn or a bone from people’s way, enjoins good action or objects to a wrong action in a total that is equal to those three hundred and sixty joints, shall walk that day, having steered himself away from the Fire”.’**

Abu Tawbah said: **‘Perhaps he said “shall come in the evening” [instead of shall walk]’.**

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُعَاوِيَة، يَعْنِي ابْنَ سَلاَّم، عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ يَقُولُ: حَدَّثَنِي عَبْدُ اللهِ بْنُ فَرُّوخَ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلاَثِمَائَةِ مَفْصِلٍ. فَمَنْ كَبَّرَ اللَّهَ، وَحَمِدَ اللهَ، وَهَلَّلَ اللهَ، وَسَبَّحَ اللهَ، وَاسْتَغْفَرَ اللهَ، وَعَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلاَثِمِائَةِ السُّلاَمَى،

فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ». قَالَ ابُو تَوْبَةَ. وَرُبَّمَا قَالَ «يُمْسِي».

[2006–000]. (Dar al-Salam 2200) ʿAbdullāh ibn ʿAbd al-Raḥmān al-Dārimī narrated: Yaḥyā ibn Ḥassān reported; Muʿāwiyah narrated to me; my brother Zayd reported to me; with this chain of transmission: **the same text, except that he said: ‘or enjoins good action’ and he said: ‘shall come in the evening’.**

وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنِي مُعَاوِيَةُ، أَخْبَرَنِي أَخِي زَيْدٌ، بِهَذَا الإِسْنَادِ: مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أَوْ أَمَرَ بِمَعْرُوفٍ». وَقَالَ: «فَإِنَّهُ يُمْسِي يَوْمَئِذٍ».

[2007–000]. (Dar al-Salam 2201) Abu Bakr ibn Nāfiʿ al-ʿAbdī narrated to me: Yaḥyā inb Kathīr narrated; ʿAlī (meaning Ibn al-Mubārak) narrated; Yaḥyā narrated; from Zayd ibn Sallām; from his grandfather Abu Sallām; he said: ʿAbdullāh ibn Farrūkh narrated to me; that he heard ʿĀ’ishah say: **‘God’s Messenger (peace be upon him) said: “Every human being is created…”,’ similar to Muʿawiyah’s narration from Zayd. And he said: ‘shall walk on that day’.**

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، حَدَّثَنَا عَلِيٌّ، يَعْنِي ابْنَ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى، عَنْ زَيْدِ بْنِ سَلاَّمٍ، عَنْ جَدِّهِ أَبِي سَلاَّمٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ فَرُّوخٍ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ

عَلَيْهِ وَسَلمَ: «خُلِقَ كلّ إِنْسَانٍ»، بِنَحْوِ حَدِيثِ مُعَاوِيَةَ عَنْ زَيْدٍ. وَقَالَ: «فَإِنَّهُ يَمْشِي يَوْمَئِذٍ».

[2008–55]. (Dar al-Salam 2202-2203) Abu Bakr ibn Abi Shaybah narrated:[ii] Abu Usāmah narrated; from Shuʿbah; from Saʿīd ibn Abi Burdah; from his father; from his grandfather; from the Prophet (peace be upon him). He said: **‘Every Muslim is duty bound to give *ṣadaqah*’. People said: ‘What if he does not have the means?’ He said: ‘He works with his own hands, benefits himself and pays a *ṣadaqah*’. They said: ‘What if he is unable to do that?’ He said: ‘He helps someone in urgent need’. They said: ‘What if he cannot do that?’ He said: ‘He enjoins what is good, or beneficial’. They said: ‘What if he does not do that?’ He said: ‘He refrains from evil. That is a *ṣadaqah*’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ». قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْتَمِلُ بِيَدَيْهِ، فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ». قَالَ: قِيلَ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ». قَالَ: قِيلَ لَهُ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوِ الْخَيْرِ». قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ».

Muhammad ibn al-Muthannā narrated: ʿAbd al-Raḥmān ibn Mahdī narrated; Shuʿbah narrated; with this chain of transmission: **the same text.**

وَحَدّثَنَاهُ مُحَمَّدُ بْنُ الـمُثَنّى، حَدّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

[2009–56]. (Dar al-Salam 2204) Muhammad ibn Rāfiʿ narrated:[iii] ʿAbd al-Razzāq ibn Hammām narrated; Maʿmar narrated; from Hammām ibn Munabbih; he said: this is what Abu Hurayrah narrated to us from Muhammad, God's Messenger (peace be upon him). He mentioned several hadiths including: **'And God's Messenger (peace be upon him) said: "Every person's every joint should perform a charity [i.e., *ṣadaqah*] every day the sun comes out. To act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belonging onto it is a charity; a good word is a charity; every step you take up to prayers [i.e. going to the mosque] is a charity; and to remove a harmful object from the road is a charity".'**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. قَالَ: تَعْدِلُ بَيْنَ الاِثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ، فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ. قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

Text Explanation

In hadith No. 2003, the Prophet says: ‘Every good action is a *ṣadaqah*’. This means that it is rewarded in the same way as a charity. This tells us that we must never disdain from doing any good thing, no matter how small. A Muslim must not withhold a good thing, nor should he refuse to attend to it.

In hadith No. 2004, the Prophet tells his companions of a very easy way to earn God’s reward, stating that every glorification and praise of Him counts as a charity, as does every Muslim’s declaration of God’s Oneness, saying *la ilaha illa Allah*. *Qadi* ʿIyāḍ said: ‘It is probable that the Prophet called these a *ṣadaqah*, or charity, because they are given the same reward, and, thus, he used the same name to make the expression consistent’. It is also said that it means that these praises are like a charity one gives to oneself.

The Prophet adds that to enjoin what is right and to object to what is wrong also counts as charity. This confirms that every act of either type is given the same ruling as a charity. This is the reason for using the indefinite article in these two cases. There is no doubt that any action of this type earns a greater reward than saying any of these praises and glorifications. Enjoining what is right and forbidding what is wrong are collective duties that may apply in some cases as personal duties. It cannot be imagined that they may only be recommended. By contrast, praising and glorifying God are recommended actions, as is declaring God’s Oneness. It is well known that the reward for the fulfilment of an obligation is much higher than the reward for doing what is a sunnah or recommended. God says in a *qudsī* hadith: ‘My servant does not draw near to Me with anything I love more than the fulfilment of the religious duty I have made obligatory to him’. Imam al-Ḥaramayn quotes some scholars as saying that the reward of an obligatory act of worship is higher than a recommended one by seventy degrees. They rely on a particular hadith on this point.

The Prophet adds in this hadith: ‘in an intercourse [with your wife] there is a *ṣadaqah*’. Here, the Prophet uses the Arabic word *buḍʿ*, which denotes sexual intercourse and it is used to refer to a person’s genital organ.

The Prophet's statement may correctly refer to either. This serves as evidence in support of the view that a permissible action may become an act of piety when it is done with right and sincere intention. Sexual intercourse with one's wife may count as an act of worship if one intends it as fulfilment of what is due to one's spouse and as an act of sharing life in a gentle and kindly way as God has ordered, or if it is intended in the hope of having a good child, or to ensure that both oneself and one's spouse have the satisfaction that stops them from looking at, or thinking of, what is forbidden in this area or for any other relevant good purpose.

When the Prophet said this, his companions were surprised and wondered that they may be rewarded for the fulfilment of their own personal desires. The Prophet tells them that such fulfilment incurs a sin when it is done in an illegitimate way. Likewise, it earns reward when it is done according to what is lawful and permissible. This comparison, stated by the Prophet, clearly indicates that analogy in deducing religious rulings is permissible. This is agreed upon by all scholars, except the Ẓāhirī, and they are not important. Statements of disapproval of analogy attributed to scholars of the *tabiʿīn* generation do not refer to the analogy applied by leading scholars. We may add that the case of analogy included in this hadith is one of reverse analogy. Scholars of legal theory differ as to whether it may be used or not. This hadith gives support to scholars who use it, and this is the more correct view, but God knows best.

Hadith No. 2004 highlights the importance of God's glorification and other aspects of His remembrance, enjoining right and objecting to what is wrong, the formulation of right intention when doing permissible actions, the need for a scholar to cite the evidence in support of matters that might not be readily clear, the need that a scholar should highlight brief evidence and the permissibility of enquiring to cite evidence that may not be clear if one knows that the person being asked does not dislike such questions and if it is done politely, but God knows best.

Hadith No. 2005 mentions that a human being has 360 joints. If a person glorifies and praises God, seeks God's forgiveness and does some simple acts of benefit amounting to the same number, 'one walks having steered oneself away from the Fire'. This hadith and the two that follow use either the word 'walk' or 'come in the evening'. These two are written in

the same way and the difference is merely in the number of dots over one letter.

In hadith No. 2008, the Prophet defines certain actions which count as charity. The last of these is: ‘to refrain from evil’. This means that it is a *ṣadaqah* or charity one does to oneself, as specified in other narrations. What is meant is that a person who refrains from evil in order to please God receives a reward for this, in the same way as one who gives away some *ṣadaqah* receives a reward.

Hadith No. 2009 starts with the Prophet’s words: ‘Every person’s every joint should perform a charity every day the sun comes out’. Scholars say that this does not set a duty that is incumbent on everyone. It is meant by way of encouragement and motivation. The Prophet then mentions that ‘to act justly between two people is a charity’. This means settling their dispute or disagreement in a fair manner that ensures justice to both.

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i. Related by Abu Dāwūd, 4947.

ii. Related by al-Bukhari, 1445 and 6022; al-Nasā’ī, 2537.

iii. Related by al-Bukhari, 2707, 2891 and 2989.

CHAPTER 18

BEING GENEROUS OR STINGY

[2010–57]. (Dar al-Salam 2205) Al-Qāsim ibn Zakariyyā narrated to me:[i] Khālid ibn Makhlad narrated; Sulaymān (who is Ibn Bilāl) narrated to me; Muʿāwiyah ibn Abi Muzarrid narrated to me; from Saʿīd ibn Yasār; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Every day when people start their morning, two angels descend. One of them says: ‘My Lord, give the one who spends a return’, and the other says: ‘My Lord, let the one who is stingy suffer a ruin’.”’**

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّا، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ، وَهُوَ ابْنُ بِلاَلٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ، إِلاَّ مَلَكَانِ يَنْزِلاَنِ. فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا. وَيَقُولُ الآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا».

Text Explanation

Scholars say that the first angel's prayer applies to spending in good ways of piety, or to promote moral values, spending on one's children, family and guests, as well as giving *ṣadaqah* to ones who deserve it. Spending on these and similar ways cannot be criticised or described as extravagance. Indeed, to refuse to spend on such matters is the sort of stinginess that is condemned and pointed to in the second angel's supplication.

Transmission

One of the narrators of this hadith is Muʿāwiyah ibn Abi Muzarrid. Abu Muzarrid's name is ʿAbd al-Raḥmān ibn Yasār.

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i. Related by al-Bukhari, 1442.

CHAPTER 19

GIVE CHARITY BEFORE IT IS TOO LATE

[2011–58]. (Dar al-Salam 2206) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated:ⁱ both said: Wakīʿ narrated; Shuʿbah narrated [H]. Also, Muhammad ibn al-Muthannā narrated (his text); Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Maʿbad ibn Khālid; he said: I heard Ḥārithah ibn Wahb say: **‘I heard God’s Messenger (peace be upon him) say: “Give *ṣadaqah*. There will come a time when a man will walk around [offering] his *ṣadaqah*, but the one who is offered it will say to him: ‘Had you come yesterday, I might have taken it. Today, I have no need for it’. He will not find anyone to accept it”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالا: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا شُعْبَةُ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، وَاللَّفْظُ لَهُ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تَصَدَّقُوا، فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ، فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْتَنَا بِهَا بِالأَمْسِ قَبِلْتُهَا، فَأَمَّا الآنَ فَلاَ حَاجَةَ لِي بِهَا. فَلاَ يَجِدُ مَنْ يَقْبَلُهَا».

[2012–59]. (Dar al-Salam 2207) ʿAbdullāh ibn Barrād al-Ashʿarī and Abu Kurayb Muhammad ibn al-ʿAlā’ narrated:[ii] both said: Abu Usāmah narrated; from Burayd; from Abu Burdah; from Abu Mūsā; from the Prophet (peace be upon him). He said: **‘People shall witness a time when a man will go around carrying his *ṣadaqah* in gold but find none to accept it. A man will be seen followed by forty women who are attached to him due to the scarcity of men and the great number of women’.**

In Ibn Barrād’s narration: **‘You shall see a man…’.**

وَحَدَّثَنَا عَبْدُ اللهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ قَالا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، ثُمَّ لاَ يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ. وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً، يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ». وَفِي رِوَايَةِ ابْنِ بَرَّادٍ: «وَتَرَى الرَّجُلَ...»

[2013–60]. (Dar al-Salam 2208) Qutaybah ibn Saʿīd narrated: Yaʿqūb (who is Ibn ʿAbd al-Raḥmān al-Qāriy) narrated; from Suhayl; from his father; from Abu Hurayrah; that God’s Messenger (peace be upon him) said: **‘The Last Hour shall not arrive until wealth has become very plentiful, to the extent that a man will go out carrying his zakat but will find no one to accept it from him. The land of the Arabs will be just meadows and rivers’.**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ تَقُومُ

السَّاعَةُ حَتّى يَكثَرَ المَالَ وَيَفِيضَ، حَتّى يَخْرُجَ الرَّجُلَ بِزَكَاةِ مَالِهِ فَلاَ يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ. وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا».

[2014–61]. (Dar al-Salam 2209) Abu al-Ṭāhir narrated: Ibn Wahb narrated; from ʿAmr ibn al-Ḥārith; from Abu Yūnus; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘The Last Hour shall not arrive until wealth has become very plentiful among you. It will increase so that a wealthy person shall be worried about finding someone to take his zakat. Anyone might be invited to take it, but he will say: “I have no need for it”.’**

وَحَدَّثَنَا أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ الْـمَالُ، فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْـمَالِ مَنْ يَقْبَلُهُ مِنْهُ صَدَقَةً. وَيُدْعَى إِلَيْهِ الرَّجُلُ فَيَقُولُ لاَ أَرَبَ لِي فِيهِ».

[2015–62]. (Dar al-Salam 2210) Wāṣil ibn ʿAbd al-Aʿlā, Abu Kurayb and Muhammad ibn Yazīd al-Rifāʿī narrated (Wāṣil’s text):[iii] they said: Muhammad ibn Fuḍayl narrated; from his father; from Abu Ḥāzim; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “The earth shall throw out its precious gems, like pillars of gold and silver. A murderer will come and say: ‘For this I committed a murder’, and one who severed his relations will say: ‘For this I severed my ties of kinship’, and one who committed theft will say: ‘For this I had my hand cut off’. They will abandon it, taking nothing of it”.’**

وَحَدّثَنَا وَاصِلَ بْنُ عَبْدِ الاَعْلى وَابُو كرَيْبٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ، وَاللَّفْظُ لِوَاصِلٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «تَقِيءُ الأَرْضُ أَفْلاَذَ كَبِدِهَا أَمْثَالَ الأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ. فَيَجِيءُ الْقَاتِلُ فَيَقُولُ: فِي هَذَا قَتَلْتُ. وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي هَذَا قَطَعْتُ رَحِمِي. وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قُطِعَتْ يَدِي. ثُمَّ يَدَعُونَهُ فَلاَ يَأْخُذُونَ مِنْهُ شَيْئًا».

Text Explanation

In hadith No. 2011, the Prophet mentions the situation of one who offers his *ṣadaqah* but it is refused. This hadith and others in this chapter speak of wealth becoming very plentiful towards the end of time. These hadiths urge people to give charity now, as there is need for it, and before there comes a time when it will become difficult to find people who will accept it. The reason for people's refusal to take *ṣadaqah* is that money will become readily and plentifully available and the treasures of the earth will be tapped in great volumes, as confirmed in authentic hadiths. This shall occur after the destruction of Gog and Magog. Then, people will not set great objectives for their lives on earth as they realise that the Last Hour is near. They will not be setting aside much in the way of savings, while charitable donations will be offered in plenty, but God knows best.

In hadith No. 2012, the Prophet mentions a time when a man will go out carrying his *ṣadaqah* in gold, but no one will accept it. The Prophet chooses this mode of expression to alert his listeners to more. If gold is not accepted by anyone, it is much less likely that other things will be accepted. The man carries his *ṣadaqah* and goes around but still it is not taken. Thus, the Prophet highlights the situation of unacceptability by three facts: 1) the owner offers it; 2) he carries it around; and 3) it is in gold.

The hadith also mentions the situation of one man being followed by forty women who are attached to him. He is the only one to look after and protect them. This is a situation of a clan where only one man is left while there are many women. They will follow that man so that he may protect them, ensuring that no one will try to exploit them. The reasons for such imbalance between men and women include wars that will occur towards the end of time, leading to much killing as the Prophet (peace be upon him) says in another hadith.

In hadith No. 2013, the Prophet mentions that Arabia will become a land of meadows and rivers. This means – and God knows best – that people will not look after it. The land will thus be abandoned, with little farming done and the soil not properly irrigated. This is due to the scarcity of men, frequency of war and strife, the realisation that the Day of

Judgement is close and people having little hope of a bright future, in addition to the little time available to them to carry out their tasks and needs.[ivii]

In hadith No. 2014, the Prophet emphasises the increase of wealth, saying: ‘It will increase so that a wealthy person shall be worried about finding someone to take his zakat. Anyone might be invited to take it, but he will say: “I have no need for it”.’ A different way of reading the hadith is that wealth ‘will increase so much that a wealthy person will himself seek out the one who may accept his zakat’.

In hadith No. 2015, the Prophet says that the earth will throw out its gems of gold and silver. This refers to the earth’s treasures and mineral resources. The Prophet says they will be like pillars, indicating that they are very plentiful.

[Note: Imam al-Nawawī does not include any comment on the last part of the hadith. What it means is that people who committed heinous crimes like murder, theft and severance of kinship ties in their greed for wealth, will look at gold and silver being offered for any taker and they will feel that it is petty. They will not take any of it, remembering what they incurred of sin for such gold and silver and what crimes they committed to possess it.]

Transmission

The chain of transmission of hadith No. 2015 includes Muhammad ibn Yazīd al-Rifāʿī. He is called by this surname, al-Rifāʿī, after his great grandfather. He is Muhammad ibn Yazīd ibn Muhammad ibn Kathīr ibn Rifāʿah ibn Samāʿah, Abu Hishām. He was the leading judge of Baghdad.

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i. Related by al-Bukhari, 1411, 1424 and 7120; al-Nasā'ī, 2554.

ii. Related by al-Bukhari, 1414.

iii. Related by al-Tirmidhi, 2208.

iv. This is what Imam al-Nawawi wrote in explanation of this prospect. Other commentators felt that it means that Arabia will become a fertile land, with plenty of waters and rivers around. So, its land will become fertile and it will have meadows, farms and orchards, irrigated by running rivers.

CHAPTER 20

ṢADAQAH FROM GOOD EARNINGS ACCEPTED AND MULTIPLIED

[2016–63]. (Dar al-Salam 2211) Qutaybah ibn Saʿīd narrated:[i] Layth narrated; from Saʿīd ibn Abi Saʿīd; from Saʿīd ibn Yasār; that he heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said: “Whenever a person gives a *ṣadaqah* [i.e., charity] from good earnings – and God accepts nothing except what is good – God, the Lord of Grace, will take it in His right hand. Even if it is as little as one date, it will grow in the Lord of Grace’s palm until it becomes larger than a mountain, just like any of you rears his weaned cow or weaned camel”.’**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ - وَلاَ يَقْبَلُ اللهُ إِلاَّ الطَّيِّبَ - إِلاَّ أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ، وَإِنْ كَانَتْ تَمْرَةً، فَتَرْبُو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

[2017–64]. (Dar al-Salam 2212) Qutaybah ibn Saʿīd narrated: Yaʿqūb (meaning Ibn ʿAbd al-Raḥmān al-Qāriy) narrated: from

Suhayl; from his father; from Abu Hurayrah; that God’s Messenger (peace be upon him) said: **‘When anyone gives as a *ṣadaqah* a single date from good earnings, God will take it in His right hand and grow it like any of you rears his weaned cow or young she-camel, until it becomes like a mountain, or even greater’.**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يَتَصَدَّقُ أَحَدٌ بِتَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلاَّ أَخَذَهَا اللهُ بِيَمِينِهِ، فَيُرَبِّيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ قَلُوصَهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ أَوْ أَعْظَمَ».

[2018–000]. (Dar al-Salam 2213) Umayyah ibn Bisṭām narrated to me: Yazīd (meaning Ibn Zurayʿ) narrated; Rawḥ ibn al-Qāsim narrated [H]. Also, Ahmad ibn ʿUthmān al-Awdī narrated to me; Khālid ibn Makhlad narrated; Sulaymān (meaning Ibn Bilāl) narrated to me; both from Suhayl; with this chain of transmission: **a similar text.**

In Rawḥ’s narration: **‘From good earnings placing it where it belongs’.**

And in Sulaymān’s narration: **‘Placing it at the right place’.**

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ، يَعْنِي ابْنَ زُرَيْعٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، ح. وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عُثْمَانَ الأَوْدِيُّ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ، يَعْنِي ابْنَ بِلاَلٍ، كِلاَهُمَا عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ.

فِي حَدِيثِ رَوْحٍ: «مِنَ الكَسْبِ الطيِّبِ فَيَضَعُهَا فِي حَقِّهَا».

وَفِي حَدِيثِ سُلَيْمَانَ: «فَيَضَعُهَا فِي مَوْضِعِهَا».

Also, Abu al-Ṭāhir narrated it to me:[ii] ʿAbdullāh ibn Wahb reported; Hishām ibn Saʿd reported to me; from Zayd ibn Aslam; from Abu Ṣāliḥ; from Abu Hurayrah; from the Prophet (peace be upon him): **a similar text to the one narrated by Yaʿqub from Suhayl.**

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْوَ حَدِيثِ يَعْقُوبَ عَنْ سُهَيْلٍ.

[2019–65]. (Dar al-Salam 2214) Abu Kurayb Muhammad ibn al-ʿAlā’ narrated to me:[iii] Abu Usāmah narrated; Fuḍayl ibn Marzūq narrated; ʿAdiy ibn Thābit narrated to me; from Abu Ḥāzim; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “People! [Know that] God is good, and He only accepts what is good. God has commanded the believers the same as He commanded messengers, as He says: ‘Messengers! Eat of that which is wholesome and do good deeds: I certainly have full knowledge of all that you do’. (23: 51) And: ‘Believers, eat of the wholesome things We have provided for you’.” (2: 172) He then mentioned the case of a man who goes on a long travel, uncouth with dust on his body. He raises his hands to the sky and says, “My Lord! My Lord!”. Yet, his food is unlawfully earned, his drink is unlawfully earned, his clothes are**

unlawfully earned and he was fed, when young, with what was unlawfully earned. How can such supplication be answered?’

وَحَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْـمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْـمُرْسَلِينَ فَقَالَ: «يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ»، وَقَالَ: «يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ». ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ، يَا رَبِّ. وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟»

Text Explanation

The Prophet says in hadith No. 2016: ‘God accepts nothing except what is good’. What is meant by ‘good’ in this context is what is lawful. The Prophet then says about a charity from a lawful source: ‘God, the Lord of Grace, will take it in His right hand. Even if it is as little as one date, it will grow in the Lord of Grace’s palm until it becomes larger than a mountain’. Imam al-Māzarī said: ‘We mentioned earlier that organs do not apply to God and He cannot be described as having them. This hadith and similar ones simply express matters in terms of what people express in their discourse so that they may understand. In this hadith, the acceptance of charity is expressed by taking it in the right hand, while the multiplication of its reward is expressed by growing it’.

Qadi ʿIyāḍ said:

> Since what is satisfactory and appreciated is taken by one’s right hand, this is used in this instance to express the acceptance of charity and being pleased with it. It is also said that the ‘right hand’ is used here to denote acceptance because the left denotes the opposite. It is further said that ‘the right hand of the Lord of Grace’ mentioned in this hadith refers to the hand of the person who is given the charity. It is described as God’s right hand as He is the owner and for whose sake the charity is given. As for growing it so that it becomes larger than a mountain, this refers to the great reward it earns and how this reward is multiplied… It may be taken at its surface meaning, which means that the charity is made to grow physically, and God blesses it and increases it with His grace so that it becomes very weighty in the balance. This hadith is similar to when God says: ‘God blots out usury and causes charitable offerings to grow and increase’. (2: 276)

In hadith No. 2016, the Prophet describes the growth of *ṣadaqah*: ‘like anyone of you rears his weaned cow or weaned camel’, and in hadith No. 2017, he mentions a ‘young she-camel’. The Prophet mentions these as they

are part of his audience's environment. [These young animals were precious to their owners and needed much care to ensure their healthy growth.]

In hadith No. 2019, the Prophet says: 'God is good, and He accepts only what is good'. *Qadi* ʿIyāḍ said: 'The quality "good" as applied to God means the One who is free of all shortcomings. It has the same meaning as "holy". The essence of goodness is purity and the absence of all dirt'.

This hadith is one of the hadiths that state the main principles of Islam and lay down the bases of rulings. I have put together forty of these hadiths in a pamphlet.[iv] The hadith urges that *ṣadaqah* should be given out of lawful earnings. It forbids such spending from any other source. It further makes clear that whatever one eats, drinks or wears must be bought with lawful earnings and that there should be no problem about its being lawful. If one wants to address one's supplication to God, then one must take every precaution to ensure staying within what is lawful in all one's affairs.

In this hadith, the Prophet mentions 'the case of a man who goes on a long travel, uncouth with dust on his body. He raises his hands to the sky and says, "My Lord! My Lord!". Yet, his food is unlawfully earned, his drink is unlawfully earned, his clothes are unlawfully earned and he was fed, when young, with what was unlawfully earned. How can such supplication be answered?' This means – but God knows best – that such a person undertakes long travels to do what is good and for reward-earning purposes, such as performing the pilgrimage, or making a recommended visit, or to maintain good ties with relatives, etc. Yet he is unscrupulous about the sources of his money. If his food, drink and clothing are bought with unlawful earnings and if his feeding in his early years of life is likewise, how can he hope that his prayers be answered?

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i. Related by al-Bukhari, 1410 and 7430; al-Tirmidhi, 661; al-Nasā'ī, 2524; Ibn Mājah, 1842.

ii. Related by al-Bukhari, 1411. Dar al-Salam does not include this hadith.

iii. Related by al-Tirmidhi, 2989.

iv. This selection is known as *al-Arbaʻun al-Nawawiyyah*, or al-Nawawī's Forty. They are published in hundreds of editions and several scholars

have written commentaries on them. They are also translated into English and other languages.

CHAPTER 21

EVEN A SMALL CHARITY SHIELDS FROM THE FIRE

[2020–66]. (Dar al-Salam 2215) ʿAwn ibn Sallām al-Kūfī narrated:[i] Zuhayr ibn Muʿāwiyah al-Juʿfī narrated; from Abu Isḥāq; from ʿAbdullāh ibn Maʿqil; from ʿAdiy ibn Ḥātim. He said: **‘I heard the Prophet (peace be upon him) say: “Whoever of you can shield himself from the Fire, even by half a date, should do so”.’**

حَدَّثَنَا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَتِرَ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ».

[2021–67]. (Dar al-Salam 2216) ʿAlī ibn Ḥujr al-Saʿdī, Isḥāq ibn Ibrāhīm and ʿAlī ibn Khashram narrated:[ii] ʿĪsā ibn Yūnus (Ibn Ḥujr said: ‘narrated’ and the other two said: ‘reported’); al-Aʿmash narrated; from Khaythamah; from ʿAdiy ibn Ḥātim. He said: **‘God’s Messenger (peace be upon him) said: “God shall speak to every single one of you with no interpreter between Him and you. A person shall look to his right and will see nothing but what he has done, and shall look to his left and will see nothing but what he has done, and shall look in front of him and only**

see the Fire facing him. Guard yourselves against the Fire, even with half a date”.’

Ibn Ḥujr added: al-Aʿmash said: and ʿAmr ibn Murrah narrated to me, from Khaythamah: **the same text but adding: ‘even with a good word’.**

And Isḥāq said: al-Aʿmash said: from ‘Amr ibn Murrah, from Khaythamah.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، قَالَ ابْنُ حُجْرٍ حَدَّثَنَا وَقَالَ الآخَرَانِ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ اللهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ. فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ. وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلاَ يَرَى إِلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

زَادَ ابْنُ حُجْرٍ: قَالَ الأَعْمَشُ وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ خَيْثَمَةَ مِثْلَهُ، وَزَادَ فِيهِ: «وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ».

وَقَالَ إِسْحَاقُ: قَالَ الأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ خَيْثَمَة.

[2022–68]. (Dar al-Salam 2217) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[iii] both said: Abu Muʿāwiyah narrated; from al-Aʿmash; from ʿAmr ibn Murrah; from Khaythamah; from ʿAdiy ibn Ḥātim. He said: **‘God’s Messenger (peace be upon him) mentioned the Fire and he turned his face this side and that side. He then said: “Guard yourselves against the Fire”. He**

then turned his face this side and that side so that we felt as if he was looking at it. He then said: “Guard yourselves against the Fire, even with half a date. If you cannot find that, then with a good word”.’

Abu Kurayb did not mention: **‘as if’**. He said: Abu Muʿāwiyah narrated; al-Aʿmash narrated.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: ذَكَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النَّارَ فَأَعْرَضَ وَأَشَاحَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ». ثُمَّ أَعْرَضَ وَأَشَاحَ، حَتَّى ظَنَنَّا أَنَّهُ كَأَنَّمَا يَنْظُرُ إِلَيْهَا. ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

وَلَمْ يَذْكُرْ أَبُو كُرَيْبٍ كَأَنَّمَا وَقَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الأَعْمَشُ.

[2023–000]. (Dar al-Salam 2218) Muhammad ibn al-Muthannā and Ibn Bashshār narrated: both said: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from ʿAmr ibn Murrah; from Khaythamah; from ʿAdiy ibn Ḥātim; from God’s Messenger (peace be upon him); that **‘He mentioned the Fire and sought refuge from it, and he turned his face aside, three times. He then said: “Guard yourselves against the Fire, even with half a date. If you do not find that, then with a good word”.’**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلمَ انّهُ ذَكَرَ النّارَ، فَتَعَوَّذَ مِنْهَا وَاشَاحَ بِوَجْهِهِ ثَلاَثَ مِرَارٍ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ».

[2024–69]. (Dar al-Salam 2219) Muhammad ibn al-Muthannā al-ʿAnazī narrated to me:[iv] Muhammad ibn Jaʿfar reported; Shuʿbah narrated; from ʿAwn ibn Abi Juḥayfah; from al-Mundhir ibn Jarīr; from his father. He said: **‘We were at God’s Messenger (peace be upon him) in the mid-morning when some people came. They were bare-footed, semi-naked, covering themselves with some sheets of wool or cloaks which they cut in the middle, and carrying their swords. Most of them, or rather all of them, were from Muḍar. God’s Messenger’s face changed colour as he realised how poor they were. He went in, then came out. He instructed Bilal and Bilal called the *adhan*, then he announced the prayer. The Prophet led the prayer then addressed the people. He said: “Mankind, fear your Lord, who has created you from a single soul, and from it created its mate, and from the two of them spread abroad so many men and women. Fear God, in whose name you appeal to one another, and be mindful of your ties of kinship. Indeed, God is ever watching over you. (4: 1) Believers, fear God. Let every soul consider carefully what it sends ahead for tomorrow. Remain God-fearing, for God is fully aware of all that you do”. (59: 18) He then said: “A man may give *ṣadaqah*: a portion of his dinar, a portion of his dirham, his robe, his small quantity of wheat, dates, (until he said) even half a date”. A man from the Anṣar brought a bag which he could hardly carry in his hand, or indeed he could not. Then people came one after the other until I saw two heaps of food and clothing, and I saw God’s Messenger’s face**

brightening like a silver sheet with golden stripes. God’s Messenger (peace be upon him) said: “Whoever starts a good practice in Islam shall have its reward and the reward of everyone who follows it without diminishing their rewards in anyway. And whoever starts a bad practice in Islam shall have its burden and the burden of everyone who follows it after him, without diminishing their burden in anyway”.’

حَدَّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى الْعَنَزِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْـمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صَدْرِ النَّهَارِ. قَالَ: فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاةٌن مُجْتَابِي النِّمَارِ أَوِ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرَ، بَلْ كُلُّهُمْ مِنْ مُضَرَ. فَتَمَعَّرَ وَجْهُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِلَالاً فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ» إِلَى آخِرِ الآيَةِ «إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا» وَالآيَةَ الَّتِي فِي الْحَشْرِ «اتَّقُوا اللهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللهَ». تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ ثَوْبِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ، حَتَّى قَالَ: وَلَوْ بِشِقِّ تَمْرَةٍ». قَالَ: فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا، بَلْ قَدْ عَجَزَتْ. قَالَ: ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ

بِهَا بَعْدَهُ، مِنْ غَيْرِ انْ يَنْقُصَ مِنْ اجُورِهِمْ شَىْءٌ. وَمَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَىْءٌ».

[2025–000]. (Dar al-Salam 2220) Abu Bakr ibn Abi Shaybah narrated: Abu Usāmah narrated [H]. Also, ʿUbaydullāh ibn Muʿādh al-ʿAnbarī narrated; my father narrated; both said: Shuʿbah narrated; ʿAwn ibn Abi Juḥayfah narrated to me; he said: I heard al-Mundhir ibn Jarīr narrating from his father. He said: **‘We were with God’s Messenger in the mid-morning…’ the same as Ibn Jaʿfar’s narration.**

There is an addition in Ibn Muʿādh’s narration as he says: **‘He then prayed the Ẓuhr Prayer, then addressed the people’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ، ح. وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي قَالا جَمِيعًا: حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ سَمِعْتُ الْـمُنْذِرَ بْنَ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَدْرَ النَّهَارِ. بِمِثْلِ حَدِيثِ ابْنِ جَعْفَرٍ، وَفِي حَدِيثِ ابْنِ مُعَاذٍ مِنَ الزِّيَادَةِ قَالَ: ثُمَّ صَلَّى الظُّهْرَ ثُمَّ خَطَبَ.

[2026–70]. (Dar al-Salam 2221) ʿUbaydullāh ibn ʿUmar al-Qawārīrī, Abu Kāmil and Muhammad ibn ʿAbd al-Malik al-Umawī narrated to me: they said: Abu ʿAwānah narrated; from ʿAbd al-Malik ibn ʿUmayr; from al-Mundhir ibn Jarīr; from his father. He said: **‘I was sitting at the Prophet’s (peace be upon him) when**

some people covering themselves with cloaks which they cut in the middle…’. They narrated the hadith with the same story. In it [they added]: ‘He prayed Ẓuhr, then went up a small platform, praised God and glorified Him. He then said: “God revealed in His Book: ‘Mankind, fear your Lord…’.”’

حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَتَاهُ قَوْمٌ مُجْتَابِي النِّمَارِ. وَسَاقُوا الْحَدِيثَ بِقِصَّتِهِ وَفِيهِ: فَصَلَّى الظُّهْرَ ثُمَّ صَعِدَ مِنْبَرًا صَغِيرًا، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنَّ اللهَ أَنْزَلَ فِي كِتَابِهِ «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ...» الآيَةَ.

[2027–71]. (Dar al-Salam 2222) Zuhayr ibn Ḥarb narrated to me: Jarīr narrated; from al-Aʿmash; from Mūsā ibn ʿAbdullāh ibn Yazīd and Abu al-Ḍuḥā; from ʿAbd al-Raḥmān ibn Hilāl al-ʿAbsī; from Jarīr ibn ʿAbdullāh. He said: **‘A group of Bedouins came to God’s Messenger (peace be upon him) covering themselves with wool. He saw their miserable situation and that they were in hardship…’. He added the same meaning as their narrations.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ وَأَبِي الضُّحَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلمَ، عَلَيْهِمُ الصَّوفُ، فَرَای سُوءَ حَالِهِمْ. قَدْ اصَابَتْهُمْ حَاجَةٌ. فَذَكَرَ بِمَعْنَی حَدِيثِهِمْ.

Text Explanation

Hadith No. 2020 says: ‘Whoever of you can shield himself from the Fire, even by half a date, should do so’. This hadith encourages giving charity and makes clear that one should not disdain giving it even when it is little; such a little charity may protect oneself from Hell. Hadith No. 2021 goes further and states that a kind word may provide such protection. This is a word that comforts another person, provided that it expresses what is permissible or encourages action that pleases God.

Hadith No. 2024 starts by describing the miserable condition of those Bedouins who came to the Prophet. He was sorry to see their plight. The hadith mentions that the Prophet offered the prayer then addressed the people. This shows that it is desirable to bring the people together when there is something very important to tell them. It is also recommended to admonish them and urge them to do what is certain to benefit them and to warn them against any bad practice. The Prophet starts his address by quoting the first verse of the second longest surah of the Qur’an: ‘Mankind, fear your Lord, who has created you from a single soul, and from it created its mate, and from the two of them spread abroad so many men and women. Fear God, in whose name you appeal to one another, and be mindful of your ties of kinship. Indeed, God is ever watching over you’. (4: 1) The Prophet chose this verse to recite because it is more effective in urging people to give *ṣadaqah* and because it emphasises the bond of brotherhood between all people.

The narrator mentions that donations were soon forthcoming, ‘until I saw two heaps of food and clothing, and I saw God’s Messenger’s face brightening like a silver sheet with golden stripes’. The Prophet was very pleased with the actions taken and his pleasure showed in his face. *Qadi* ʿIyāḍ mentions two explanations of the word *mudhhabah*, which describes how the Prophet’s face looked when he saw the two heaps of donations. He said: ‘The first is that it means silver with stripes of gold, which gives a

stronger feeling of the brightness of a person's face. The second is a piece of leather on which golden stripes are added, close to each other. This was traditionally done by the Arabs'.

The Prophet was pleased when he saw his companions' quick response in obedience of God, readily giving away what they could, obeying God's Messenger, relieving those who were in need, showing the effect of mutual compassion between Muslims and their cooperation in furthering piety and goodness. When anyone sees something of this type he should be pleased, and his pleasure should be apparent. His pleasure should be felt for the same reasons just mentioned.

In the same hadith, the Prophet lays down a principle: 'Whoever starts a good practice in Islam shall have its reward and the reward of everyone who follows it, without diminishing their rewards in anyway. And whoever starts a bad practice in Islam shall have its burden and the burden of everyone who follows it after him, without diminishing their burden in anyway'. This urges taking the lead in good action and setting examples for others. It warns against starting any bad or wrong practice. The reason for adding this principle in this hadith is that it mentions earlier that 'A man from the Anṣār brought a bag which he could hardly carry in his hand, or indeed he could not. Then people came one after the other'. The superior merit was earned by this man from the Anṣār who started this great action. He opened the way for others to give their donations. This hadith qualifies another hadith in which the Prophet says: 'Every new action is a deviation, and every deviation is erroneous'. This hadith speaks of starting bad actions. We mentioned this earlier in the Book of Friday Prayer. We mentioned that new practices may carry any one of the five verdicts, namely: obligatory, recommended, forbidden, reprehensible and permissible.

Transmission

The chain of transmission of hadith No. 2022 runs as follows: 'Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[v] both said: Abu Muʿāwiyah narrated; from al-Aʿmash; from ʿAmr ibn Murrah; from Khaythamah; from

ʿAdiy ibn Ḥātim'. All the narrators in this chain of transmission belonged to Kufah. Moreover, three of the narrators belonged to the *tabiʿīn* generation, narrating from each other. They are al-Aʿmash, ʿAmr and Khaythamah.

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i. Related by al-Bukhari, 1417.
ii. Related by al-Bukhari, 6539, 7512, and in a shorter version, 7443; al-Tirmidhi, 2415; Ibn Mājah, 185 and 1843.
iii. Related by al-Bukhari, 6023, 6540 and 6563; al-Nasā'ī, 2552.
iv. Related by al-Nasā'ī, 2553; Ibn Mājah, 203.
v. Related by al-Bukhari, 6023, 6540 and 6563; al-Nasā'ī, 2552.

CHAPTER 22

THE PROHIBITION AGAINST BELITTLING CHARITY

[2028–72]. (Dar al-Salam 2223) Yaḥyā ibn Maʿīn narrated to me:[i] Ghundar narrated; Shuʿbah narrated [H]. Bishr ibn Khālid narrated to me (his text); Muhammad (meaning Ibn Jaʿfar) reported; from Shuʿbah; from Sulaymān; from Abu Wā'il; from Abu Masʿūd. He said: **'We were commanded to give *ṣadaqah*, and we used to carry things. Abu ʿAqil gave half a *ṣa*ʿ as a *ṣadaqah*, and another person brought something more. The hypocrites said: "God is in no need of this one's charity, while this one only did this to show off". [The Qur'anic verse] was revealed: "It is those [hypocrites] that taunt the believers who donate freely, as well as those who have nothing to give, except what they earn through their toil, and deride them all. God derides them, and painful suffering awaits them".' (9: 79)**

Bishr did not pronounce: **'who donate freely'.**

حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، ح. وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ، وَاللَّفْظُ لَهُ، أَخْبَرَنَا مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: أُمِرْنَا بِالصَّدَقَةِ. قَالَ: كُنَّا نُحَامِلُ. قَالَ: فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ. قَالَ: وَجَاءَ إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ. فَقَالَ الْمُنَافِقُونَ: إِنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ

هَذَا، وَمَا فَعَلَ هَذَا الآخَرُ إِلاَ رِيَاءً. فَنَزَلتْ: «الذِينَ يَلمِزُونَ الْـمُطَّوِّعِينَ مِنَ الْـمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ»، وَلَمْ يَلْفِظْ بِشْرٌ بِالْـمُطَّوِّعِينَ.

[2029–000]. (Dar al-Salam 2224) Muhammad ibn Bashshār narrated: Saʿīd ibn al-Rabīʿ narrated to me [H]. Also, Isḥāq ibn Manṣūr narrated to me; Abu Dāwūd reported; both from Shuʿbah; with this chain of transmission: **the same text, but in Saʿid ibn al-Rabiʿ's narration: 'We used to carry things on our backs'.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنِي سَعِيدُ بْنُ الرَّبِيعِ، ح. وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو دَاوُدَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ. وَفِي حَدِيثِ سَعِيدِ بْنِ الرَّبِيعِ قَالَ: كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا.

Text Explanation

The narrator, Abu Masʿūd, says: ‘We used to carry things’, and in the second hadith: ‘We used to carry things on our backs’. This means that they used to carry things on their backs for some money and they used to give charity out of that money, or perhaps they gave it all. The hadith encourages charity, and if a person does not have the means to give charity, he may do whatever might bring him some wages and he can use part of that to give charity. This is exactly what those companions of the Prophet did when they carried loads belonging to other people for a small wage and gave away some of their earnings.

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i. Related by al-Bukhari, 1415, 1416, 2273, 4668 and 4669; al-Nasā’ī in similar wording, 2528 and 2529; Ibn Mājah, 4155.

CHAPTER 23

A SPECIAL KIND OF CHARITY

[2030–73]. (Dar al-Salam 2225) Zuhayr ibn Ḥarb narrated: Sufyān ibn ʿUyaynah narrated; from Abu al-Zināḍ; from al-Aʿraj; from Abu Hurayrah; attributing it to the Prophet: **‘Would anyone lend a family a she-camel that will give a large measure [of milk] in the morning and a large one in the evening. Its reward is great indeed’.**

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ: «أَلاَ رَجُلٌ يَمْنَحُ أَهْلَ بَيْتٍ نَاقَةً تَغْدُو بِعُسٍّ وَتَرُوحُ بِعُسٍّ. إِنَّ أَجْرَهَا لَعَظِيمٌ».

[2031–74]. (Dar al-Salam 2226) Muhammad ibn Ahmad ibn Abi Khalaf narrated to me: Zakariyyā’ ibn ʿAdiy narrated; ʿUbaydullāh ibn ʿAmr reported; from Zayd; from ʿAdiy ibn Thābit; from Abu Ḥāzim; from Abu Hurayrah; from the Prophet (peace be upon him); that **‘He mentioned certain things prohibiting them, then said: “Whoever gives a *maniḥah* as a gift, she counts as a charity [*ṣadaqah*] in the morning and a charity in the evening: its morning drink and evening drink”.**

حَدَّثَنِي مُحَمَّدُ بْنُ احْمَدَ بْنِ ابِي خَلفٍ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ نَهَى فَذَكَرَ خِصَالاً، وَقَالَ: «مَنْ مَنَحَ مَنِيحَةً غَدَتْ بِصَدَقَةٍ، وَرَاحَتْ بِصَدَقَةٍ، صَبُوحِهَا وَغَبُوقِهَا».

Text Explanation

The wording of hadith No. 2030 describes the she-camel as giving a ʿ*uss* in the morning and another in the evening. *Qadi* ʿIyāḍ said: ‘This is how it is reported by most narrators of Muslim’s *Ṣaḥīḥ* and how we heard it from our learned teachers. ʿ*Uss* means a very large bowl. This is the correct and well-known narration. However, al-Ḥumaydī’s narration in anthologies other than Muslim’s gives the word as ʿ*asa’*, which means, according to al-Ḥumaydī, himself a linguist, a large ʿ*uss*’. We may add that in many, or rather most, copies of Muslim’s *Ṣaḥīḥ* in our areas, it is written as ʿ*asa’*.

In this hadith, the Prophet urges anyone who can to give a poor family a she-camel as a *manīḥah*, which means that he lends the she-camel to them and they use its milk for some time then return the she-camel to him. A *manīḥah* could be a permanent gift, such as giving the she-camel with all the benefits that she brings. The word *manīḥah* refers to ‘something given freely’. It may be an animal or agricultural produce or some other things. An authentic hadith mentions that the Prophet gave Umm Ayman some date trees as a *manīḥah*. As we said, a *manīḥah* may include what is given in full, and in this case, it is a complete gift. On the other hand, what is given may be limited to the milk produced by the she-camel or the cow, or the produce of a piece of land, and this will be agreed between the giver and the beneficiary. When the time agreed is over, the land or the animal is returned to its owner.

The Prophet explains how such a *manīḥah* counts as a charity in the morning and a charity in the evening. Whenever the she-camel is milked and the family take their morning drink of it, that drink counts as a charity

given by the owner. The same occurs when they milk it in the evening and use its milk.

Transmission

The chain of transmission of hadith No. 2030 says: ‘from Abu Hurayrah; attributing it to the Prophet’. In Arabic, the words ‘to the Prophet’ are not normally mentioned. It only says: ‘from Abu Hurayrah, attributing it’. This is the same as saying: ‘from Abu Hurayrah; from the Prophet (peace be upon him)’. All scholars agree that there is no difference between these two ways of expression, but God knows best.

CHAPTER 24

THE GENEROUS AND THE MISER

[2032–75]. (Dar al-Salam 2227) ʿAmr al-Nāqid narrated:[i] Sufyān ibn ʿUyaynah narrated; from Abu al-Zināد; from al-Aʿraj; from Abu Hurayrah; from the Prophet (peace be upon him). ʿAmr said: Also, Sufyān ibn ʿUyaynah narrated; he said: and Ibn Jurayj said; from al-Ḥasan ibn Muslim; from Ṭāwūs; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘A person who spends and one who gives charity is like a man wearing two coats or two shields from their breasts to their shoulder bones. If the one who spends (the other narrator said: if the one who gives charity) wishes to give a charity, the cloak goes further on him. If the miser wants to spend, the cloak shrinks on him and each ring stays in its place until it covers his forefinger and wipes off his footprints’.**

Abu Hurayrah said: **‘He tries to widen it, but it will not’.**

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ عَمْرٌو: وَحَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: وَقَالَ ابْنُ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَثَلُ الْـمُنْفِقِ وَالْـمُتَصَدِّقِ كَمَثَلِ رَجُلٍ عَلَيْهِ جُبَّتَانِ، أَوْ جُنَّتَانِ، مِنْ لَدُنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَإِذَا أَرَادَ الْـمُنْفِقُ -

وَقَالَ الآخَرُ فَإِذَا ارَادَ الـمُتَصَدِّقُ - انْ يَتَصَدّقَ، سَبَغَتْ عَلَيْهِ أَوْ مَرَّتْ. وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ عَلَيْهِ، وَأَخَذَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا، حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ». قَالَ: فَقَالَ أَبُو هُرَيْرَةَ فَقَالَ: يُوَسِّعُهَا فَلاَ تَتَّسِعُ.

[2033–000]. (Dar al-Salam 2228) Sulalymān ibn ʿUbaydullāh Abu Ayyūb al-Ghaylānī narrated to me: Abu ʿĀmir (meaning al-ʿAqadī) narrated; Ibrāhīm ibn Nāfiʿ narrated; from al-Ḥasan ibn Muslim; from Ṭāwūs; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) cited an example of a miser and one who gives charity, comparing them to two men wearing two iron shields with their hands brought tightly to their breasts and shoulder bones. Every time the charitable one gives charity, his shirt spreads over him until it covers his fingers and wipes off his footprints. When the miser thinks of giving charity, it shrinks from him and each ring stays in place’. He said: ‘I saw God’s Messenger placing his finger to his chest. Would that you could see him trying to widen it, but it will not’.**

حَدَّثَنِي سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، حَدَّثَنَا أَبُو عَامِرٍ، يَعْنِي الْعَقَدِيَّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ضَرَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «مَثَلَ الْبَخِيلِ وَالْـمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ، قَدِ اضْطُرَّتْ أَيْدِيهِمَا إِلَى ثُدَيِّهِمَا وَتَرَاقِيهِمَا. فَجَعَلَ الْـمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ، حَتَّى تُغَشِّيَ أَنَامِلَهُ، وَتَعْفُوَ أَثَرَهُ. وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ، وَأَخَذَتْ كُلُّ حَلْقَةٍ مَكَانَهَا». قَالَ: فَأَنَا

رَايْتُ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ يَقُولَ بِإِصْبَعِهِ فِي جَيْبِهِ، فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلاَ تَوَسَّعُ.

[2034–77]. (Dar al-Salam 2229) Abu Bakr ibn Abi Shaybah narrated:[ii] Ahmad ibn Isḥāq al-Ḥaḍramī narrated; from Wuhayb; ʿAbdullāh ibn Ṭāwūs narrated; from his father; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “A miser and a person who gives charity are like two men with two iron shields. When the one who gives charity is about to give, his shirt becomes wider until it wipes off his footprints. If the miser thinks about giving charity, the shirt narrows on him and his arms become close to his collar bones. Every ring in his shirt gets closer to the one next to it”.’ He said: ‘I heard God’s Messenger (peace be upon him) say: “He will try hard to make it wider, but he cannot”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، عَنْ وُهَيْبٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْبَخِيلِ وَالْـمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ. إِذَا هَمَّ الْـمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعَفِّيَ أَثَرَهُ. وَإِذَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَلَّصَتْ عَلَيْهِ، وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ، وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا». قَالَ: فَسَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلاَ يَسْتَطِيعُ».

Text Explanation

Hadith No. 2033, narrated by ʿAmr al-Nāqid, starts as follows: ‘A person who spends, and one who gives charity, is like a man wearing two coats or two shirts, from their breasts to their shoulder bones’. It then says: ‘If the one who spends wishes to give a charity, the cloak goes further on him. If the miser wants to spend, the cloak shrinks on him’. This is how the hadith, as narrated by ʿAmr, is entered in all copies: ‘A person who spends and one who gives charity’. *Qadi* ʿIyāḍ and others said:

> This is an error, and the correct wording should be ‘A miser and one who gives charity’, as occurs in other narrations. The ending of the hadith confirms this. However, ʿAmr’s narration may be correct as it is but it means that there is some omission in it. It is thus understood to mean: ‘A person who spends and one who gives charity and their opposite, i.e., a miser, are like…’. Thus, the miser is omitted because his opposites, the one who spends and the one who gives charity, give sufficient indication to him. A similar case occurs in the Qur’an: ‘God has furnished you with garments to protect you from the heat’, meaning ‘to protect you from the heat and the cold’, but the cold is not mentioned as it is perfectly understood.

The hadith sets the comparison: ‘is like a man’. It appears that there is some change by some narrators, and the correct thing is to say: ‘is like two men wearing two cloaks or two iron shields’. In some original manuscripts, the order of cloaks and shields is reversed.

Qadi ‘Iyāḍ said:

> There are plenty of mistakes, misspellings and changes of order in this hadith. The correct text is easily determined by reference to the other narrations that come immediately after it. For example, the wording here is: ‘A person who spends and one who gives charity’. The correct version is: ‘A person who gives charity and a miser’. Another misspelling is: ‘Like a man’, while the correct word should be: ‘like two men’. There is a doubt by the narrator when he

> expressed: ‘wearing two cloaks or two shields’, while the proper word is: ‘two shields’, as clearly mentioned in the hadith that follows. This is further indicated by the phrase that occurs in this hadith: ‘and each ring stays in its place’. Moreover, in the next hadith the reference is to ‘two iron shields’…
>
> The hadith concludes: ‘If the miser wants to spend, the cloak shrinks on him and each ring stays in its place. It [goes further on him] until it covers his forefinger and wipes off his footprints’. Abu Hurayrah said: ‘He tries to widen it, but it will not’. Here, there is much confusion. The description ‘it covers his forefinger and wipes off his footprints’ applies to the one who gives charity, not the miser. It is the opposite of the description applicable to a miser where ‘each ring stays in its place’. The last sentence, ‘He tries to widen it, but it will not,’ is again part of the description of the miser that is included in the description of the one who gives charity. Thus, the wording does not seem to be consistent and appears to be contradictory. In other versions, all is mentioned correctly.

Qadi ʿIyāḍ then explains the meaning of some Arabic words mentioned in the hadith and reported differently in some cases, pointing out the right pronunciation of each and their meanings. He then adds:

> The meaning of ‘each ring stays in its place’ is that it tightens. ‘It wipes off his footprints’ means that because his garment is of full length and perfect, whatever marks a charitable person leaves as he walks is wiped away. This is a figure of speech that describes the growth of money and wealth when it is spent and some of it is given in charity. Miserliness is the opposite. It is also said that the hadith gives a figurative description of generosity and miserliness and that when a person gives, his hands open up and he gets used to it so that giving becomes a habit with him. Likewise, when a person holds tight to what he has, this becomes his habit. Some say that ‘wipe off his footprints’ means that it wipes away his sins. Others say that ‘the cloak shrinks on him and each ring stays in its place’ means that on the Day of Judgement they will be heated, and he will be scorched with them. The correct meaning is the first because the hadith gives

a figurative description. It does not tell of something that will actually take place.

It is further suggested that the Prophet gives this example because the one who gives *ṣadaqah* and is charitable will be covered by God with his spending. God will cover his faults in this life and in the life to come, in the same way as his shield covers his body. The miser is like one whose shield covers him only from his shoulders to his breasts. His lower part remains uncovered, and he remains exposed in this life and in the life to come.

Transmission

The chain of transmission of hadith No. 2033 includes: ‘ʿAmr said: Also, Sufyān ibn ʿUyaynah narrated; he said: and Ibn Jurayj said’. There is the conjunction ‘and’ before Ibn Jurayj. This occurs here because Ibn ʿUyaynah narrated to ʿAmr several hadiths he heard from Ibn Jurayj. When he narrated the second or the third of these hadiths, he would say to him: ‘And Ibn Jurayj said so-and-so’. Therefore, when ʿAmr narrates the second of the hadiths he heard from Ibn ʿUyaynah, he quoted his exact wording, using the conjunction as Ibn ʿUyaynah used it.

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i. Related by al-Bukhari, 5797; al-Nasā’ī, 2546.

ii. Related by al-Bukhari, 1443 and 2917; al-Nasā’ī, 2547.

CHAPTER 25

ṢADAQAH EARNS ITS REWARD, NO MATTER WHO BENEFITS

[2035–78]. (Dar al-Salam 2230) Suwayd ibn Saʿīd narrated to me: Ḥafṣ ibn Maysarah narrated to me; from Mūsā ibn ʿUqbah; from Abu al-Zinād; from al-Aʿraj; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘A man said: “I shall give some charity tonight”. He went out holding what he wanted to give away, but he gave it to an adulteress. In the morning, it was people’s subject of conversation: “Last night, a *ṣadaqah* was given to an adulteress”. He said: “My Lord, all praise be to You, for this adulteress. I shall give some charity”. Again, he went out holding what he wanted to give away, but he placed it in the hand of someone who was rich. In the morning, people said: “A *ṣadaqah* was given to a rich person”. He said: “My Lord, all praise be to You, for this rich person. I shall give some charity”. He went out holding what he wanted to give away, but he placed it in the hand of a thief. In the morning, people said: “A thief was given a *ṣadaqah*”. He said: “My Lord, all praise be to you: an adulteress, a rich person and a thief!” He was visited and told: “Your charity has been accepted. As for the adulteress, she may use it and decide to stop her adultery. The rich person may take it as a lesson and start giving away of what God has granted him. The thief may find it the means to stop thieving”.’**

حَدّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ رَجُلٌ لأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ. فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ! قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ. لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ. فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى غَنِيٍّ! قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى غَنِيٍّ. لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ. فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ! فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ وَعَلَى سَارِقٍ. فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ. أَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ بِهَا عَنْ زِنَاهَا. وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللهُ. وَلَعَلَّ السَّارِقَ يَسْتَعِفُّ بِهَا عَنْ سَرِقَتِهِ.

Text Explanation

This hadith mentions the case of the man who was charitable, but who unwittingly, gave his charity to an adulteress, a rich person and a thief. The hadith confirms that the reward for the charity will definitely go to the giver, even if the one who benefits by it is a wicked or a rich person. Reward is given for any kindness to any living creature. It must be noted, however, that this applies to voluntary charity. As for the obligatory zakat, it may not be given to a person who has the means to look after himself and his dependants.

CHAPTER 26

REWARD FOR *ṢADAQAH* ON BEHALF OF SOMEONE ELSE

[2036–79]. (Dar al-Salam 2231) Abu Bakr ibn Abi Shaybah, Abu ʿĀmir al-Ashʿarī, Ibn Numayr and Abu Kurayb narrated:[i] all from Abu Usāmah. Abu ʿĀmir said: Abu Usāmah narrated; Burayd narrated; from his grandfather Abu Burdah; from Abu Mūsā; from the Prophet (peace be upon him). He said: **'An honest Muslim stock keeper who does (perhaps he said: who gives) what he is told, ensuring to give it full and wholesome, with a genuine willingness, giving it to the one it is intended to, is one of the charity givers'.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ: كُلُّهُمْ عَنْ أَبِي أُسَامَةَ، قَالَ أَبُو عَامِرٍ حَدَّثَنَا أَبُو أُسَامَةَ، - حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْخَازِنَ الْـمُسْلِمَ الأَمِينَ الَّذِي يُنْفِذُ - وَرُبَّمَا قَالَ يُعْطِي - مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلاً مُوَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْـمُتَصَدِّقَيْنِ».

[2037–80]. (Dar al-Salam 2232) Yaḥyā ibn Yaḥyā, Zuhayr ibn Ḥarb and Isḥāq ibn Ibrāhīm narrated:[ii] all from Jarīr. Yaḥyā said: Jarīr

reported; from Manṣūr; from Shaqīq; from Masrūq; from ʿĀ’ishah. She said: **‘God’s Messenger (peace be upon him) said: “When a woman gives a charity out of the food of her house, causing no wrong, she earns her reward for what she has given, and her husband will have his reward for what he earned, and the person in charge of it a similar reward, without anyone decreasing the reward of the others”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ يَحْيَى: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ: لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا».

[2038–000]. (Dar al-Salam 2233) Ibn Abi ʿUmar narrated: Fuḍayl ibn ʿIyāḍ; from Manṣūr; with the same chain of transmission: **the same text, except saying ‘out of her husband’s food’.**

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَقَالَ: «مِنْ طَعَامِ زَوْجِهَا».

[2039–81]. (Dar al-Salam 2234-2235) Abu Bakr ibn Abi Shaybah narrated: Abu Muʿāwiyah narrated; from al-Aʿmash; from Shaqīq; from Masrūq; from ʿĀ’ishah. She said: **‘God’s Messenger (peace be upon him) said: “When a woman spends in charity out of her husband’s home, causing no wrong, she shall have her reward and he will have the same. He receives [the reward]**

because he earned [the money] and she because she gave [the charity]. The person in charge of it will have the same, without diminishing their rewards in any way”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَنْفَقَتِ الْـمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا، وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أُجُورِهِمْ شَيْئًا».

Ibn Numayr narrated; my father and Abu Muʿāwiyah narrated; from al-Aʿmash; with the same chain of transmission: **a similar text.**

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

Text Explanation

These hadiths speak of the reward earned by a woman or a stock keeper when they spend in charity out of the property of the woman's husband or the stock keeper's master. They and the owner earn their rewards. In a hadith in the next chapter, the Prophet says: 'The reward is shared between you two', referring to a slave who gives a charity out of his master's property. In yet another hadith, the Prophet says: 'If a woman gives a charity out of her husband's earnings, with no instructions from him to do so, he earns half the reward of what she has spent'. All these hadiths mean that a person who shares in a good action also shares in its reward. Having such a share means that he receives a reward of his or her own, without either of them encroaching on the reward of the other. Thus, they are partners in the reward, but this partnership means that each will have a reward. It does not necessarily mean that their rewards are equal. Indeed, the reward of one may be greater than that of the other. If the owner gives his assistant or his wife one hundred dirhams or a similar sum to give to a person who needs charity, standing at his home's door or at a similarly near place, the owner earns a greater reward than that of his wife or assistant. By contrast, if he gives either one a fruit or a loaf, or a similarly cheap article to give to a needy person who lives a long distance away, the person taking it may earn a greater reward than the owner. In other cases, their reward may be equal, according to the value of what is given and the effort made in getting it to the deserving person.

It should be explained,[iii] that what is meant by spending by a woman, a slave or an assistant is spending on the owner's dependants, employees, affairs and his guests and stranded travellers, etc. The same applies to what such people give in charity by express or implied permission, but God knows best.

In hadith No. 2036, the Prophet speaks of 'an honest, Muslim stock keeper…'. These qualities are essential for such a reward to be granted. Hence, they must always be met. The Prophet describes such a person as 'one of the charity givers'. This means that he earns the reward of one who gives a charity.

In hadith No. 2037, the Prophet speaks of a woman spending in charity ‘out of the food of her house’. This means her husband’s food which is in her house, as clearly stated in hadith No. 2039. This last hadith ends with: ‘without diminishing their rewards in any way’. This may be understood as meaning that God will not reduce their rewards in any way. On the other hand, it may mean that the husband will not take away any portion of his wife’s or his assistant’s rewards.

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i. Related by al-Bukhari, 2260 and 2319; Abu Dāwūd, 1684; al-Nasā’ī, 2559.

ii. Related by al-Bukhari, 1425, 1437, 1439, 1440 and 2065; Abu Dāwūd, 1685; al-Tirmidhi, 672; Ibn Mājah, 2294.

iii. This portion of the commentary, up to the end of this chapter, occurs in the next chapter of the Arabic original but we moved it up here because it refers directly to the hadiths mentioned in this chapter.

CHAPTER 27

WHEN A SLAVE GIVES CHARITY FROM HIS MASTER'S MONEY

[2040–82]. (Dar al-Salam 2236) Abu Bakr ibn Abi Shaybah, Ibn Numayr and Zuhayr ibn Ḥarb narrated:[i] all from Ḥafṣ ibn Ghiyāth. Ibn Numayr said: Ḥafṣ narrated; from Muhammad ibn Zayd; from ʿUmayr, Abil-Laḥm's *mawla*. He said: **'I was a slave and I asked God's Messenger (peace be upon him): "May I give a *ṣadaqah* from my masters' property?" He said: "Yes, and the reward is shared between you two".'**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَى آبِي اللَّحْمِ قَالَ: كُنْتُ مَمْلُوكًا، فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَأَتَصَدَّقُ مِنْ مَالِ مَوَالِيَّ بِشَىْءٍ؟ قَالَ: «نَعَمْ وَالأَجْرُ بَيْنَكُمَا نِصْفَانِ».

[2041–83]. (Dar al-Salam 2237) Qutaybah ibn Saʿīd narrated: Ḥātim (meaning Ibn Ismāʿīl) narrated; from Yazīd (meaning Ibn Abi ʿUbayd). He said: **'I heard ʿUmayr, Abil-Laḥm's *mawla* say: "My master instructed me to dry some meat. A poor person came, and I gave him some of it to eat. When my master learnt**

of this, he beat me. I went to God’s Messenger (peace be upon him) and mentioned this to him. He called him and asked him: ‘Why did you beat him?’ He said: ‘He gives away my food without any instructions from me’. The Prophet said: ‘The reward is between you two’.”’

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ يَزِيدَ، يَعْنِي ابْنَ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَى آبِي اللَّحْمِ قَالَ: أَمَرَنِي مَوْلاَىَ أَنْ أُقَدِّدَ لَحْمًا، فَجَاءَنِي مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ. فَعَلِمَ بِذَلِكَ مَوْلاَىَ، فَضَرَبَنِي. فَأَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَدَعَاهُ. فَقَالَ: «لِمَ ضَرَبْتَهُ؟». فَقَالَ: يُعْطِي طَعَامِي بِغَيْرِ أَنْ آمُرَهُ. فَقَالَ: «الأَجْرُ بَيْنَكُمَا».

[2042–84]. (Dar al-Salam 2238) Muhammad ibn Rāfiʿ narrated:[ii] ʿAbd al-Razzāq narrated; Maʿmar narrated; from Hammām ibn Munabbih; he said: This is what Abu Hurayrah narrated to us from Muhammad, God’s Messenger (peace be upon him). He mentioned a number of hadiths, including: **‘And God’s Messenger (peace be upon him) said: “A woman may not fast when her husband is present, except by his permission. She may not admit anyone into his home when he is present, except by his permission. What she spends in charity out of his earnings, without his instructions, half of its reward goes to him”.’**

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَصُمِ

الـمَرْاةُ وَبَعْلهَا شَاهِدٌ إِلاَ بِإِذْنِهِ، وَلاَ تَاذَنْ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ، فَإِنَّ نِصْفَ أَجْرِهِ لَهُ».

Text Explanation

In hadith No. 2040, the Prophet says: ‘The reward is shared between you two’. *Qadi* ʿIyāḍ said: ‘It is also possible that the reward is given equally because reward is God’s bounty, and He bestows it on whomever He wills. It cannot be quantified and is not calculated according to what an action is worth. It is a favour granted by God and He grants to anyone as He chooses’. The first view, the Prophet’s own, is the one of choice.

In hadith No. 2041, the Prophet tells the master and his slave: ‘The reward is between you two’. This does not mean that they compete for the reward that is due to either of them. What it means is that whatever is spent, or the *ṣadaqah* given by one’s assistant, wife or slave, by the owner’s permission, earns a reward that is commensurate to the value and the effort involved. This total reward is shared between them: this one receives his share according to the value of what is given, and the other’s share is according to his or her effort. The owner does not compete for the reward earned by his assistant, nor does the assistant compete for a part of the owner’s share.

It should be clear that the assistant or stock keeper, and the wife and slave, need to have the owner’s permission before they can give such *ṣadaqah*. If permission is not granted, they earn no reward. Indeed, they incur a sin for spending someone else’s money without permission. Permission is of two types: an express one allowing spending and *ṣadaqah* and an implied one based on normal habits, such as giving a beggar a piece of bread or some food, which is a normal practice, frequently done, and the owner’s permission is known by his silent acceptance. His permission is thus implied, even though he might never have expressed it. He is thus known to be like the majority of people, accepting such practice. If there is doubt about his acceptance, or if the owner is known to be a miser, or suspected of being so, his wife or others may not give charity out of his property without his express permission.

In hadith No. 2042, the Prophet says: ‘What she spends out of his earnings, without his instructions, half of its reward goes to him’. This means without his express instructions regarding that particular amount, but

that she has a prior general permission that applies to this and other amounts. This prior permission is the one we explained earlier, and it may be an express one or one understood by practice. This understanding is necessary because the Prophet makes the reward equally shared between them. In Abu Dāwūd's narration: 'She gets half his reward'. It is well known that if she spends his money without his express or understood permission, she earns no reward. Indeed, she incurs a sin. Hence, it must be thus explained.

All this applies to small amounts that are understood to be acceptable to the owner. If it is more than what is normally under-stood, it is not allowed. This is the meaning of the Prophet's saying in hadith No. 2037: 'When a woman gives a charity out of the food of her house, causing no wrong…'. Thus, the Prophet refers to a measure known to be acceptable to the husband in practice. He also mentions food because it is normally acceptable, unlike money which may be questioned by most people and in most cases.

In hadith No. 2040, ʿUmayr, the narrator, mentions that he asked God's Messenger whether he could give a *ṣadaqah* out of what belonged to his master, and the Prophet confirmed that he could. This is understood to be in line with what we have explained, and ʿUmayr was asking if he could give away something that he knew would be acceptable to his master.

In hadith No. 2041, ʿUmayr mentions that his master beat him for giving away some food without his permission. The Prophet told his master that they shared the reward. This is understood to mean that ʿUmayr gave only what he thought would be acceptable to his master, but the master did not accept this. Thus, ʿUmayr earned a reward because he did something which he believed to be acceptable and with the intention of doing what pleases God. His master earned a reward because the action resulted in the loss of something he owned. The Prophet told them that they shared the reward. This means that each of them earned a reward, not that they shared the reward of the same *ṣadaqah*. We explained this a short while earlier. This is the approved way of its interpretation. Some explain it differently, but their explanation is unacceptable.

In hadith No. 2042, the Prophet says: 'A woman may not fast when her husband is present, except by his permission'. This is understood to refer to

recommended or voluntary fasting, which has no specific time. According to our scholars, this is a full prohibition because her husband is entitled to have his pleasure with her at all times, and his right constitutes a duty on her. It should not be forfeited by voluntary fasting or fasting which is a duty but has ample time for its fulfilment. Some may say that the case should be that she may fast without his permission and he could spoil her fasting if he wants to have his pleasure. The answer is that, in practice, her fasting stops him because he will be in awe of spoiling an action intended for God's sake.

The condition is that 'her husband is present', which means that he is in his hometown. If he is away, she may fast because she will not be depriving him of anything.

The hadith also says: 'She may not admit anyone into his home, when he is present, except by his permission'. This means that a husband or any other house owner may not be ignored so as to admit anyone into their homes without permission. This is understood to mean cases where it is not known that the husband or owner accepts. If the woman or other person knows that he has no objection, she may admit people. The case is similar to that of spending what is known to be acceptable to the owner.

Transmission

In the chains of transmission of hadith No. 2040 and No. 2041, the narrator is ʿUmayr and he is described as Abil-Laḥm's *mawla*. Abil-Laḥm is a nickname which means 'the one who refuses to eat meat'. His name was ʿAbdullāh, but he was also said to be named Khalaf or al-Ḥuwayrith from the Ghifār tribe. He was a companion of the Prophet and was martyred in the Battle of Ḥunayn. He was given this nickname because, according to some, he did not eat meat. Others say that he refused to eat of the meat of whatever is slaughtered in honour of, or as sacrifice for, idols. ʿUmayr, who was his slave, narrated this.

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i. Related by al-Nasā'ī, 2536; Ibn Mājah, 2297.

ii. Related by al-Bukhari, 2066 and 5360; Abu Dāwūd, 1687 and in a shorter version, 2458.

CHAPTER 28

COMBINING CHARITY WITH OTHER GOOD DEEDS

[2043–85]. (Dar al-Salam 2239-2340) Abu al-Ṭāhir and Ḥarmalah ibn Yaḥyā al-Tujībī narrated to me (Abu al-Ṭāhir's text):[i] both said: Ibn Wahb narrated; Yūnus reported to me; from Ibn Shihāb; from Ḥumayd ibn ʿAbd al-Raḥmān; from Abu Hurayrah; that **'God's Messenger (peace be upon him) said: "Whoever spends a couple for God's sake will be called in Heaven [and told]: 'Servant of God, this is good'. The one who prays frequently will be called from the gate of prayers, the one who goes on jihad will be called from the gate of jihad, the one who is charitable will be called from the gate of *ṣadaqah* and the one who fasts often will be called from a gate called al-Rayyan".**

Abu Bakr al-Ṣiddiq said: "A person who is called from these gates has nothing to worry about. Is anyone called from all these gates?" God's Messenger said: "Yes, and I hope you will be one".'

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، وَاللَّفْظُ لأَبِي الطَّاهِرِ، قَالاَ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللهِ هَذَا

خَيْرٌ. فَمَنْ كَانَ مِنْ اهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ».

قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: يَا رَسُولَ اللهِ مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

ʿAmr al-Nāqid, al-Ḥasan al-Ḥulwānī and ʿAbd ibn Ḥumayd narrated to me: they said: Yaʿqūb (who is Ibrāhīm ibn Saʿd's son) narrated; my father narrated; from Ṣāliḥ [H]. Also, ʿAbd ibn Ḥumayd narrated; ʿAbd al-Razzāq narrated; Maʿmar reported; both from al-Zuhrī; with Yūnus's chain of transmission: **and the same meaning of his narration.**

حَدَّثَنِي عَمْرٌو النَّاقِدُ وَالْحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح. وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ وَمَعْنَى حَدِيثِهِ.

[2044–86]. (Dar al-Salam 2341) Muhammad ibn Rāfiʿ narrated to me:[ii] Muhammad ibn ʿAbdullāh ibn al-Zubayr narrated; Shaybān narrated [H]. Also, Muhammad ibn Ḥātim narrated to me (his text); Shabābah narrated; Shaybān ibn ʿAbd al-Raḥmān narrated to me; from Yaḥyā ibn Abi Kathīr; from Abu Salamah ibn ʿAbd al-

Raḥmān; that he heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said: “Whoever spends a couple in God’s cause, the keepers of Heaven will call to him. The keepers of every gate will call him by name and say: ‘Come along’.” Abu Bakr said: “Messenger of God, such a person has nothing to fear”. The Prophet said: “I hope you will be one of them”.’**

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، حَدَّثَنَا شَيْبَانُ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: أَيْ فُلُ هَلُمَّ». فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللهِ ذَلِكَ الَّذِي لَا تَوَى عَلَيْهِ. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ”.

[2045–87]. (Dar al-Salam 2342) Ibn Abi ʿUmar narrated: Marwān (meaning al-Fazārī) narrated; from Yazīd (who is Ibn Kaysān); from Abu Ḥāzim al-Ashjaʿī; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Who of you has started the day fasting?” Abu Bakr said: “I”. He said: “Who of you followed a funeral today?” Abu Bakr said: “I”. He said: “Who of you fed today a poor person?” Abu Bakr said: “I”. He said: “Who of you visited a sick person today?” Abu Bakr said: “I”. God’s Messenger said: “When these [acts] happen to be done by one person, that person shall be admitted into Heaven”.’**

حَدّثَنَا ابْنُ ابِي عُمَرَ، حَدّثَنَا مَرْوَانُ، يَعْنِي الفَزَارِيَّ، عَنْ يَزِيدَ، وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا؟». قَالَ أَبُو بَكْرٍ رَضِىَ اللُه عَنْهُ: أَنَا. قَالَ: «فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ رَضِىَ اللُه عَنْهُ: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِينًا؟». قَالَ أَبُو بَكْرٍ رَضِىَ اللُه عَنْهُ: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضًا؟». قَالَ أَبُو بَكْرٍ رَضِىَ اللُه عَنْهُ: أَنَا. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا اجْتَمَعْنَ فِي امْرِئٍ إِلاَّ دَخَلَ الْجَنَّةَ».

Text Explanation

In the first hadith, No. 2043, the Prophet says: ‘Whoever spends a couple for God’s sake will be called in Heaven [and told]: “Servant of God, this is good”.’ *Qadi* ʿIyāḍ explains this hadith:

> Al-Harawī comments on this hadith: ‘It is asked: “what is meant by a couple?” He said: “two horses, or two slaves, or two camels”.’ Ibn ʿArafah said: ‘Everything that is linked to its mate is one of a couple. A person may say, “I coupled the camels”, if he put every two of them together’. It is further said that a couple means: a dirham and a dīnār, or a dirham and a robe… It is also said that this hadith may refer to all types of good things, such as two prayers or fasting two days. What is required is to follow one charity with giving another. It highlights the importance of charity and spending one’s money on what pleases God and doing this frequently. That the Prophet said, ‘for God’s sake’, refers to all types of good work. Some scholars suggest that it refers specifically to jihad, but the first view is the more correct and more readily apparent.

The Prophet says of such a person that he or she ‘will be called in Heaven and told: “Servant of God, this is good”.’ It is said that it means that there is much good for you here and you have a reward and happiness if you come in. It is also said that it means that the callers will say to that person: “we believe this gate is better for you than other gates because of its splendid happiness and great comforts. Come and enter here”. It is necessary to assume this because every caller thinks that the gate he stands at is the best.

The Prophet says in the same hadith that ‘the person who prays frequently will be called from the gate of prayers’. He says the same about charity, jihad and fasting. Scholars said that this refers to a person for whom prayer is the predominant aspect of his worship and good action. With regard to a person who fasts frequently, he is called from a gate called al-Rayyān. This word describes a person who has had a pleasant and plentiful drink. The gate is given this name to highlight the fact that a fasting person

who feels the thirst on hot days shall be given pleasant drinks and will end up well satisfied.

The Prophet says that he hopes that Abu Bakr will be one of those who are invited to enter from all those gates of Heaven. This speaks of Abu Bakr's special merit. The fact that the Prophet says this to Abu Bakr means that it is permissible to praise someone when he is present, provided that there is no fear that such praise will make that person too proud or conceited.

The hadith mentions four of the gates of Heaven, which are the gates of prayer, charity, fasting and jihad. *Qadi* ʿIyāḍ said that Heaven has eight gates, and these are mentioned in another hadith: the gate of repentance, the gate of 'those who restrain their anger and forgive their fellow men' and the gate of those who are well content. This makes up seven gates mentioned in different hadiths. Another hadith mentions that seventy thousand will enter Heaven without having to face any reckoning of their deeds, and these will enter through the gate on the right side of Heaven. Perhaps this is the eighth gate.

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i. Related by al-Bukhari, 1897 and 3666; al-Tirmidhi, 3674; al-Nasā'ī, 2237, 2438 and 3235.

ii. Related by al-Bukhari, 2841 and 3216.

CHAPTER 29

CHARITY NOT TO BE COUNTED

[2046–88]. (Dar al-Salam 2243) Abu Bakr ibn Abi Shaybah narrated:[i] Ḥafṣ (meaning Ibn Ghiyāth) narrated; from Hishām; from Fāṭimah bint al-Mundhir; from Asmā' bint Abi Bakr. She said: **'God's Messenger (peace be upon him) said to me: "Spend in charity (or give in plenty, or give away), but do not reckon up; otherwise, God will reckon up against you".'**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، يَعْنِي ابْنَ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْـمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنْفِقِي - أَوِ انْضَحِي أَوِ انْفَحِي - وَلاَ تُحْصِي، فَيُحْصِيَ اللهُ عَلَيْكِ».

[2047–000]. (Dar al-Salam 2244-2245) ʿAmr al-Nāqid, Zuhayr ibn Ḥarb and Isḥāq ibn Ibrāhīm narrated: all from Abu Muʿāwiyah; Zuhayr said: Muhammad ibn Khāzim narrated; Hishām ibn ʿUrwah narrated; from ʿAbbād ibn Ḥamzah, and from Fāṭimah bint al-Mundhir; from Asmā'. She said: **'God's Messenger (peace be upon him) said: "Give away (or give in plenty, or spend in charity), but do not reckon up; otherwise, God will reckon up against you. Do not withhold; otherwise, God will withhold from you".'**

وَحَدّثَنَا عَمْرٌو النّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ. قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، وَعَنْ فَاطِمَةَ بِنْتِ الْـمُنْذِرِ، عَنْ أَسْمَاءَ قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «انْفَحِي أَوِ انْضَحِي أَوْ أَنْفِقِي، وَلاَ تُحْصِي، فَيُحْصِيَ اللهُ عَلَيْكِ. وَلاَ تُوعِي، فَيُوعِيَ اللهُ عَلَيْكِ».

Ibn Numayr narrated: Muhammad ibn Bishr narrated; Hishām narrated; from ʿAbbād ibn Ḥamzah; from Asmā’; that **the Prophet said to her the same text.**

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، عَنْ أَسْمَاءَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا نَحْوَ حَدِيثِهِمْ.

[2048–89]. (Dar al-Salam 2246) Muhammad ibn Ḥātim and Ḥarūn ibn ʿAbdullāh narrated to me: both said:[ii] Ḥajjāj ibn Muhammad narrated; Ibn Jurayj said; Ibn Abi Mulaykah reported to me; that ʿAbbād ibn ʿAbdullāh ibn al-Zubayr reported to him; from Asmā’ bint Abi Bakr; that **she went to the Prophet (peace be upon him) and said: ‘Prophet of God, I have nothing other than what al-Zubayr gives me. Would it be wrong of me to give away something of what he gives me?’ He said: ‘Give away what you can. Do not withhold; otherwise, God will withhold from you’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَهَارُونُ بْنُ عَبْدِ اللهِ، قَالا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ أَبِي

مُلَيْكَةَ، انّ عَبّادَ بْنَ عَبْدِ اللهِ بْنِ الزّبَيْرِ اخْبَرَهُ، عَنْ اسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا جَاءَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا نَبِيَّ اللهِ، لَيْسَ لِي شَيْءٌ إِلاَّ مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: «ارْضَخِي مَا اسْتَطَعْتِ، وَلاَ تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ».

Text Explanation

Hadith No. 2046 uses three verbs which urge giving away in charity and in ways that please God. It discourages withholding things and being stingy, as well as hoarding money and property.

In hadith No, 2048, Asmā' tells the Prophet that she has no money of her own. She has only what her husband, al-Zubayr, gives her. She asks whether she may give of it in charity. This is understood to mean what al-Zubayr gives her to spend on herself or what belongs to him of which he does not dislike that a portion be given in charity, as most people approve. We discussed this in detail a short while earlier.

In the same hadith, the Prophet tells Asmā' to give in charity what she can. This means that she could give what would be acceptable to her husband. Thus, the Prophet's statement means that there were several grades of what she could spend, and all these were acceptable to al-Zubayr. The Prophet urged her to give the topmost possibility. Otherwise, the Prophet's meaning is: 'Do what you can using what you personally have'.

The Prophet then tells her 'do not reckon up; otherwise, God will reckon up against you. Do not withhold; otherwise, God will withhold from you'. This is a case of using a verbal mirror of speech, which is considered fine style in Arabic. What the Prophet's advice to Asmā' means is that she should not count what she gives away, feeling that it is too much. To do so may be the cause of withholding charity from those who deserve it.

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i. Related by al-Bukhari, 1433 and in a similar version, 2590; al-Nasā'ī, 2549.

ii. Related by al-Bukhari, 1434; al-Nasā'ī, 2550.

CHAPTER 30

EVEN A LITTLE CHARITY IS FINE

[2049–90]. (Dar al-Salam 2247) Yaḥyā ibn Yaḥyā narrated:[i] al-Layth ibn Saʿd reported [H]. Also, Qutaybah ibn Saʿīd narrated; al-Layth narrated; from Saʿīd ibn Abi Saʿīd; from his father; from Abu Hurayrah; that **‘God’s Messenger used to say: “Muslim women, let not a woman disdain to give her neighbour even a sheep’s hoof”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ، لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ».

Text Explanation

In this hadith the Prophet uses a word which normally applies to a camel's hoof but he attaches it to a sheep in a figurative way. The Prophet's order is not to disdain to give anything as a gift or as a charity, if it is all that she can give. She should be ready to give, even if it is as little as a sheep's hoof (because it has very little meat). This is in line with the Qur'anic verse: 'Whoever does an atom's weight of good shall see it then'. (99: 8) The Prophet also said: 'Shield yourself from the Fire, even with half a date'. This means that half a date, given as a charity, may shield someone from the Fire, if it is given with the right intention, and it is all that a person can give.

Qadi ʿIyāḍ said: 'This interpretation is the apparent one and it is Mālik's interpretation as he enters this hadith under the heading of "Encouraging Charity".' He adds: 'The hadith may also be interpreted as directed at the recipient who should not disdain to take what she is given'.

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i. Related by al-Bukhari, 6017.

CHAPTER 31

A CHARITY IS BETTER IN PRIVATE

[2050–91]. (Dar al-Salam 2248) Zuhayr ibn Ḥarb and Muham-mad ibn al-Muthannā narrated to me:[i] both from Yaḥyā al- Qaṭṭān; Zuhayr said: Yaḥyā ibn Saʿīd narrated; from ʿUbaydullāh; Khubayb ibn ʿAbd al-Raḥmān reported to me; from Ḥafṣ ibn ʿĀṣim; from Abu Hurayrah; from the Prophet (peace be upon him). He said: **‘Seven types of people will be under God’s shade on the Day when there is no shade other than His: a just ruler; a young person brought up attending to the worship of God; a person whose heart is inclined towards mosques; two people who love each other for God’s sake: they uphold it when they meet and when they part; a man who is tempted by a woman who combines power with beauty, but he says: “I fear God”; a person who gives a *ṣadaqah* in secret, concealing it to the extent that his right hand does not know what his left hand has given; and a person who remembers God when alone and his eyes are tearful [in fear of Him].’**

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْـمُثَنَّى، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، قَالَ زُهَيْرٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ، أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ:

الإِمَامُ العَادِلَ، وَشَابٌّ نَشَا بِعِبَادَةِ اللهِ، وَرَجُلٌ قَلبُهُ مُعَلقٌ فِي الْـمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللهِ: اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ».

[2051–000]. (Dar al-Salam 2249) Yaḥyā ibn Yaḥyā narrated: I read out to Mālik; from Khubayb ibn ʿAbd al-Raḥmān; from Ḥafṣ ibn ʿĀṣim; from Abu Saʿīd al-Khudrī (or from Abu Hurayrah); that he said: **‘God’s Messenger (peace be upon him) said…’ the same text as ʿUbaydullah’s narration, except that he said: ‘A person is inclined towards the mosque – when he leaves it until he returns’.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَوْ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللهِ. وَقَالَ: «وَرَجُلٌ مُعَلَّقٌ بِالْـمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ».

Text Explanation

Hadith No. 2050 starts with: ‘Seven types of people will be under God’s shade on the Day when there is no shade other than His’. *Qadi ʿ*Iyāḍ said:

> That the shade is attributed to God means that it belongs to Him as His possession. It is His creation and in His dominion. The reference here is to the shade of God’s throne, as mentioned in a different hadith. What is meant here is that on the Day of Judgement, when people are resurrected and stand before God, the Lord of all the worlds, and the sun is brought near to them and its heat becomes too hard for them, making them sweat profusely, there will be no shade then, except the shade of God’s throne. Yet the meaning here may be the shade of Heaven and its comforts, as well as admission into it, as God says in the Qur’an: ‘We shall admit them into a cool, dense shade’. (4: 57) Ibn Dīnār said: ‘Shade in this connection refers to kind treatment and ensuring that a person is not subjected to any hardship at that difficult time. It does not refer to shade from the sun’. What Ibn Dīnār said is well known in Arabic expression. We may refer to someone being ‘in a leader’s shade’ meaning that he enjoys the leader’s care and protection. This is the best interpretation, and it is attached to God’s throne, due to its proximity and the honour attached to it. Otherwise, the sun and all the universe are under the throne and its shade…
>
> The first person mentioned by the Prophet (peace be upon him) is ‘a just ruler’. This applies to everyone who is in charge of any aspect of the interests and privileges of the Muslim community, including overall rulers and local governors. The Prophet mentions this first because of the great benefit such a person brings and the wide area in which his influence is felt.

The Prophet then says: ‘a young person brought up attending to the worship of God’. This means that as this young person grows up, he or she continues to attend to God’s worship, ready to offer it, pleased with it and enjoying it. The third type is ‘a person whose heart is inclined towards mosques’. This

means that he loves mosques and is always keen to attend congregational prayers in mosques. It does not refer to sitting for long hours in a mosque. The hadith then mentions: ‘two people who love each other for God’s sake: they uphold it when they meet and when they part’. This means that the reason for their meeting, when they meet, is their love of God. They continue in this until they part. Both of them are sincere in their love of each other, as it is a pure love and for God’s sake, both at the time of meeting and parting. This hadith urges believers to love one another for God’s sake. This is a very important matter because to love or hate for God’s sake is a part of faith. There are many who achieve this, by God’s grace.

A different type of person the Prophet mentions is ‘a man who is tempted by a woman who combines power with beauty, but he says: “I fear God”.’ *Qadi* ʿIyāḍ said:

> It is possible that this means saying this verbally or saying it mentally to stop himself from sin. The Prophet mentions, in particular, a woman who combines power with beauty because such a woman is most appealing and most difficult to attain. In this case, she is the one who makes the approach, sparing the man all the trouble of persuasion. To resist her approach, despite her power and beauty, is to achieve a high grade of piety. Hence, God rewards it with extending His shade to such a person. A woman of power means one who belongs to a highly distinguished family. Her temptation means that she wants the man to commit adultery with her.

This is the correct meaning of what the Prophet says. *Qadi* ʿIyāḍ mentions two possible meanings, and this is the more correct of the two. The other is that she might approach him to marry her and he fears that he cannot meet what is due to her or that his fear of God makes him careless of life’s pleasures and desires.

Next, the Prophet mentions: ‘a person who gives a *ṣadaqah* in secret, concealing it to the extent that his right hand does not know what his left hand has given’. This is how the hadith is recorded in all manuscripts of Muslim’s anthology in our areas. The same is mentioned by *Qadi* ʿIyāḍ

about their own copies: ‘his right hand does not know what his left hand has given’. The better known and correct version is: ‘his left hand does not know what his right hand has given’. This is how the hadith is mentioned by Mālik in his *al-Muwaṭṭa’*, al-Bukhari in his *Ṣaḥīḥ* and other leading scholars. This is how such a point is normally expressed because charity is normally given by one’s right hand.

Qadi ʿIyāḍ said: ‘Probably the mistake here is by those who reported from Muslim, not Muslim’s own error. This is confirmed by the fact that he enters after this hadith the one read out to Mālik, stating: ‘the same text as ʿUbaydullāh’s narration, except that he said: “A person is inclined towards the mosque - when he leaves it until he returns”.’ Had Muslim’s own narration of the hadith been different from Mālik’s narration, he would have pointed it out as he did in the case of the person inclined towards the mosques.

The hadith highlights the great merit of giving charity in private. Scholars say that this applies to voluntary *ṣadaqah*. Doing it in secret makes it more sincere and seeks to avoid showing off. As for obligatory zakat, declaring it is preferable. The same applies to prayer: doing the obligatory prayers in public is preferable, while it is better and more preferable to offer voluntary prayers in private. The Prophet says: ‘The best prayer is one offered at home, except for obligatory prayers’. Scholars say that the mention of the right and left hands is to exaggerate the preferability of keeping one’s charity secret. This example is given because of the proximity of the right and left hands. What it means is that if we think of the left hand as an alert person, that person would not know what charity the right hand has given because the giver is keen to keep it secret. *Qadi* ʿIyāḍ quotes some scholars as saying that the reference here is to people who are to the right and left of the giver, but the first view is the correct one.

The last of the seven mentioned by the Prophet as earning this special merit is: ‘a person who remembers God when alone and his eyes are tearful [in fear of Him]’. This points out the merit of fearing God to the extent that one’s eyes are tearful and the merit of doing privately those things that please God because the secrecy itself makes them perfectly sincere.

i. Related by al-Bukhari, 660, 1423, 6806, and in a shorter version, 6479; al-Tirmidhi, 2391.

CHAPTER 32

THE BEST CHARITY IS BY ONE WHO IS HEALTHY AND PARSIMONIOUS

[2052–92]. (Dar al-Salam 2250) Zuhayr ibn Ḥarb narrated:[i] Jarīr narrated; from ʿUmārah ibn al-Qaʿqāʿ; from Abu Zurʿah; from Abu Hurayrah. He said: **‘A man came to God’s Messenger (peace be upon him) and asked: “Messenger of God, which *ṣadaqah* is greatest?” The Prophet said: “That you give away when you are healthy and parsimonious, fearing to be in poverty and hoping to be rich. Do not wait until [your soul] is at your throat and then say: ‘I give so much to this person and so much to that person. Yet, it belongs to such a person’.”’**

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ أَيُّ الصَّدَقَةِ أَعْظَمُ؟ فَقَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى. وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا. أَلاَ وَقَدْ كَانَ لِفُلاَنٍ».

[2053–93]. (Dar al-Salam 2251-2252) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated: both said: Ibn Fuḍayl narrated; from

ʿUmārah; from Abu Zurʿah; from Abu Hurayrah. He said: **‘A man came to the Prophet and said: “Messenger of God, which *ṣadaqah* earns the greatest reward?” The Prophet said: “You shall certainly be informed: that you give away when you are healthy and parsimonious, fearing poverty and hoping to live long. Do not wait until [your soul] is in your throat and then say: ‘I give so much to this person and so much to that person. Yet, it belongs to such a person’.”’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ فَقَالَ: «أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ. وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا. وَقَدْ كَانَ لِفُلاَنٍ».

Abu Kāmil al-Jaḥdarī narrated: ʿAbd al-Wāḥid narrated; ʿUmārah ibn al-Qaʿqāʿ narrated; with the same chain of transmission: **the same as Jarir’s narration, except that he said: ‘Which *ṣadaqah* is best’?**

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّهُ قَالَ: أَيُّ الصَّدَقَةِ أَفْضَلُ؟

Text Explanation

The Prophet defines the best charity as the one given when a person is in good health and parsimonious, fearing poverty and hoping to be wealthier. Al-Khaṭṭābī said: ‘Parsimony is broader in meaning than miserliness. It is as though parsimony is an intrinsic characteristic while miserliness applies to individual cases’. Thus, the hadith means that parsimony prevails more when a person is healthy. When a person gives generously in this case, his intention is more sincere and his reward is greater. This situation is different from the one who is close to death, certain of departing this life. In such a scenario, one realises that one’s wealth is going to others. What one may give in charity at this time is less of a good action than if one does so when well and healthy, hoping to live long and fearing poverty.

The Prophet makes it clear that one must not wait until one’s soul is at one’s throat and then give away what one may give. The meaning here is that one’s soul is about to reach one’s throat but is not quite there. If it reaches the throat, then one is in the throes of death, and in this case, no action is valid. This applies to making a will, giving *ṣadaqah* or indeed any action whatsoever. This is agreed upon by all scholars.

The Prophet mentions that a person may feel the approach of death and then say: ‘I give so much to this person and so much to that person. Yet, it belongs to such a person’. Al-Khaṭṭābī said: ‘This refers to heirs’. Others said that it refers to what has already been done when a will was made. It is also probable that it means that the person’s property is no longer under his authority, as he is no longer in full control of it, able to dispense with it as he pleases. Therefore, a bequest by will at this time does not earn the same reward as a charity given by a person who is in good health, eager to keep what he owns.

In hadith No. 2053, the Prophet says to his questioner: ‘You shall certainly be informed’. A literal translation of the Prophet’s words would be: ‘Yes, by your father, you shall be informed’. It may be said that in this case, the Prophet swears by his questioner’s father when he had prohibited swearing by anyone other than God, especially by one’s parents. In answer, we may explain that the prohibition applies to one who deliberately says an

oath by someone other than God. The wording of the hadith simply uses words that occur often without being meant or deliberately stated. As such, the hadith does not include an oath and does not fall under what is prohibited. We explained this in the Book of Faith.

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i. Related by al-Bukhari, 1419 and 2748; Abu Dāwūd, 2865; al-Nasā'ī, 2541 and 3613,

CHAPTER 33

THE UPPER HAND IS BETTER THAN THE LOWER ONE

[2054–94]. (Dar al-Salam 2253) Qutaybah ibn Saʿīd narrated:[i] from Mālik ibn Anas as included in what was read out to him; from Nāfiʿ; from ʿAbdullāh ibn ʿUmar; that **‘as he was speaking on the platform, mentioning *ṣadaqah* and the importance of refraining from begging, God’s Messenger said: “The upper hand is better than the lower hand. The upper hand is the charitable one and the lower hand is the one that begs”.’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ، وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَالْيَدُ الْعُلْيَا الْـمُنْفِقَةُ وَالسُّفْلَى السَّائِلَةُ».

[2055–95]. (Dar al-Salam 2254) Muhammad ibn Bashshār, Muhammad ibn Ḥātim and Ahmad ibn ʿAbdah narrated:[ii] all from Yaḥyā al-Qaṭṭān; Ibn Bashshār said: Yaḥyā narrated; ʿAmr ibn ʿUthmān narrated; he said: I heard Mūsā ibn Ṭalḥah narrating; that Ḥakīm ibn Ḥizām narrated to him; that **‘God’s Messenger (peace be upon him) said: “The most excellent charity (or the best**

charity) is that which leaves one self-sufficient. The upper hand is better than the lower hand. Start with your dependants”.’

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَحْمَدُ بْنُ عَبْدَةَ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، قَالَ ابْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَفْضَلُ الصَّدَقَةِ، أَوْ خَيْرُ الصَّدَقَةِ، عَنْ ظَهْرِ غِنًى. وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

[2056–96]. (Dar al-Salam 2255) Abu Bakr ibn Abi Shaybah and ʿAmr al-Nāqid narrated: both said:[iii] Sufyān narrated; from al-Zuhrī; from ʿUrwah ibn al-Zubayr and Saʿīd; from Ḥakīm ibn Ḥizām. He said: **‘I put a request to the Prophet, and he gave me, I asked for more and he gave me, I then asked for more and he gave me. He then said: “Riches are green, fresh and sweet. When one takes it with a pleasant attitude, it is blessed for him. When one takes it with eagerness, it is not blessed for him. He will be like one who continues to eat and is never satisfied. The upper hand is better than the lower hand”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، قَالا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «إِنَّ هَذَا الْـمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ. وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ

لهُ فِيهِ. وَكَانَ كَالذِي يَاكلَ وَلاَ يَشْبَعُ. وَاليَدُ العُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

[2057–97]. (Dar al-Salam 2256) Naṣr ibn ʿAlī al-Jahḍamī, Zuhayr ibn Ḥarb and ʿAbd ibn Ḥumayd narrated:[iv] they said: ʿUmar ibn Yūnus narrated; ʿIkrimah ibn ʿAmmār narrated; Shaddād narrated. He said: **‘I heard Abu Umamah say: “God’s Messenger (peace be upon him) said: ‘Son of Adam, to spend what you have in excess is better for you, and to hold on to it is bad for you. You are not to blame for what you need. Start with your dependants. The upper hand is better than the lower hand’.”’**

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا شَدَّادٌ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ. وَلاَ تُلاَمُ عَلَى كَفَافٍ. وَابْدَأْ بِمَنْ تَعُولُ. وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

Text Explanation

In hadith No. 2054, the Prophet says that the upper hand is the charitable one. This is how Abu Dāwūd reports it from the majority of narrators. However, he mentions that ʿAbd al-Wārith narrates it from Ayyūb, from Nāfiʿ, from Ibn ʿUmar as ‘the upper hand is the one that does not seek gifts. Al-Khaṭṭābī prefers this version as the context is one of begging and refraining from it. The correct version is the first that defines the upper hand as the charitable one. However, both versions may be correct because both the charitable and the one that seeks no gifts are better than a begging hand. The hadith provides evidence in support of the view of the majority of scholars that the upper hand is the one that spends, while others say that the upper hand is the one that is charitable and the lower one is the close-fisted one. This is mentioned by *Qadi* ʿIyāḍ, but God knows best. What is meant by a hand being ‘upper’ or higher is that it refers to nobility and earning reward from God.

In hadith No. 2055, the Prophet says that the best charity is that which leaves the giver holding to what makes him self-sufficient. Thus, it refers to charity that leaves one with enough for one’s needs, able to attend to and pay for one’s own interests. This is best, compared with a charity that gives away all that one has. Such a person is more likely to regret his deed, or he may regret it if he finds himself in need and eager to give charity. His situation is different from that of one who is left with enough to attend to his needs. This latter person will not regret having given charity. On the contrary, he will be pleased with what he has done. Scholars differ with regard to one who gives away all that they have. Our view is that it is desirable only for one who has no debt to pay and has no dependants who will be hard pressed and become impatient, provided he himself can withstand a state of poverty. A person who does not meet these conditions is discouraged from giving away all he has.

Qadi ʿIyāḍ said: ‘The majority of scholars and the leading scholars of all regions say that it is permissible to give all one has as a charity. It is said that such a person is given all his property back. This is reported to have been stated by ʿUmar ibn al-Khaṭṭāb. It is also said that in such a case, only one-third is accepted. This is the view of the people of Syria. It is further

said that one who gives as a charity a sum more than one half of what one has is given back whatever is in excess of that half. This view is reported to have been expressed by Makḥūl. Al-Ṭabarī said that although it is permissible to give away all one has, it is preferable not to do so and to limit oneself to one-third of one's property'.

The Prophet says: 'Start with your dependants'. This makes it clear that it is more important to start with one's needs and the needs of one's dependants because this is one's own responsibility. This makes it clear that one should always start, in all religious aspects, with the more important before what is next in importance.

In hadith No. 2056, the Prophet describes riches as 'green, fresh and sweet'. The Prophet compares riches to green, fresh and sweet fruits, which people love and enjoy. People like what is green because it is pleasant. They also like what is sweet. Therefore, when something combines both qualities, it is more appealing to people. However, the hadith also refers to its being short-lived because fruits and vegetables do not remain fresh for long and they are not needed to last, but God knows best.

The Prophet then says: 'When it is taken with a pleasant attitude, it is blessed for him. When one takes it with eagerness, it is not blessed for him. He will be like one who continues to eat and is never satisfied'. Scholars said: 'With eagerness means looking forward to it, showing desire to have and covet it'. According to *Qadi* ʿIyāḍ, 'a pleasant attitude allows two possibilities: the more apparent one is that the one who takes it does not request or show eagerness to have it. When he is given it, it will be blessed for him. The other possibility is that it refers to the giver. In this case, it means that the one who takes it from a person who gives it with pleasure, without being asked for it, or feeling obliged to give it'.

The Prophet likens the latter to one who 'continues to eat but is never satisfied'. Scholars say that such a person has some illness that makes him eager to eat, without feeling satiated. Others say that it may be intended as a simile depicting such a person as a grazing animal.

This hadith and the ones before and after it encourage people to show contentedness and acceptance of whatever is available, even though it may be little. It also encourages acceptance of moderate profits and reasonable earnings. A Muslim should not be overjoyed with having plenty as a result

of being covetous or eager to make the best gain. Such an attitude deprives him of the blessing God may add to his earnings. This is similar to what God says in the Qur'an: 'God blots out usury and causes charitable offerings to grow and increase'. (2: 276)

In hadith No. 2057, the Prophet says: 'Son of Adam, to spend what you have in excess is better for you, and to hold on to it is bad for you. You are not to blame for what you need'. This hadith means that when a person gives a charity of what is in excess of what he, his family and dependants need, his charity is better for him because his reward for what he gives will stay. If he holds on to that excess, it is bad for him. The point here is that if he withholds what is obligatory, such as his zakat, he incurs punishment for his disobedience. On the other hand, if he withholds what is recommended, his reward will be diminished, and he misses out on what God may give him as a rich reward. This is all bad for him. The Prophet adds: 'You are not to blame for what you need'. This means that a person who needs what he has for his necessities is not blamed for withholding it, provided that there is no duty required of him of such an amount. This is the case of someone who exceeds the threshold of zakat and a certain amount of zakat is due from him but he needs that amount for some necessities. In this case, he must pay his zakat and work to earn what will meet his necessities in a lawful way. The Prophet adds: 'Start with your dependants'. This means that one's own children, relatives and dependants are more entitled to what one is able to give than others who are not related. We explained this earlier.

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i. Related by al-Bukhari, 1429; Abu Dāwūd, 1648; al-Nasā'ī, 2532.

ii. Related by al-Nasā'ī, 2542.

iii. Related by al-Bukhari in longer versions 1472, 2750, 3143 and 6441; al-Tirmidhi, in a longer version, 2463; al-Nasā'ī, 2530, 2601 and 2602.

iv. Related by al-Tirmidhi, 2343.

CHAPTER 34

THE PROHIBITION AGAINST BEGGING

[2058–98]. (Dar al-Salam 2257) Abu Bakr ibn Abi Shaybah narrated: Zayd ibn al-Ḥubāb narrated; Muʿāwiyah ibn Ṣāliḥ reported to me; Rabīʿah ibn Yazīd al-Dimashqī narrated to me; from ʿAbdullāh ibn ʿĀmir al-Yaḥṣabī. He said: I heard Muʿāwiyah say: **‘Beware of repeating tales, except tales that were known during ʿUmar’s reign. ʿUmar used to remind people to remain God-fearing. I heard God’s Messenger (peace be upon him) say: “When God wishes to grant goodness to a person, He gives him an insight into the religion”. And I heard God’s Messenger (peace be upon him) say: “I am only a treasurer. When I give someone willingly, it will be blessed for him. If I give someone as a result of begging and greed, he will be like one who continues to eat but is never satisfied”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ الْيَحْصَبِيِّ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: إِيَّاكُمْ وَأَحَادِيثَ، إِلاَّ حَدِيثًا كَانَ فِي عَهْدِ عُمَرَ. فَإِنَّ عُمَرَ كَانَ يُخِيفُ النَّاسَ فِي اللهِ عَزَّ وَجَلَّ. سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ». وَسَمِعْتُ

رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ يَقُولَ: «إِنّمَا انَا خَازِنٌ، فَمَنْ أَعْطَيْتُهُ عَنْ طِيبِ نَفْسٍ فَيُبَارَكُ لَهُ فِيهِ، وَمَنْ أَعْطَيْتُهُ عَنْ مَسْأَلَةٍ وَشَرَهٍ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

[2059–99]. (Dar al-Salam 2258-2259) Muhammad ibn ʿAbdullāh ibn Numayr narrated:[i] Sufyān narrated; from ʿAmr; from Wahb ibn Munabbih; from his brother Hammām; from Muʿāwiyah. He said: **‘God’s Messenger (peace be upon him) said: “Do not make your requests too eagerly. By God, when any of you puts a request to me and I grant him, with displeasure, something of what he has requested, whatever I give him will never be blessed for him”.’**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ هَمَّامٍ، عَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ تُلْحِفُوا فِي الْـمَسْأَلَةِ، فَوَاللهِ لاَ يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا وَأَنَا لَهُ كَارِهٌ، فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ».

Ibn Abi ʿUmar al-Makkī narrated: Sufyān narrated; from ʿAmr ibn Dīnār; from Wahb ibn Munabbih (I entered his home in Sanaa and he gave me some walnuts to eat from a tree in his home); from his brother; he said: I heard Muʿāwiyah ibn Abi Sufyān say: **‘I heard God’s Messenger (peace be upon him) say…’ the same text.**

حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، حَدَّثَنِي وَهْبُ بْنُ مُنَبِّهٍ، وَدَخَلْتُ عَلَيْهِ فِي دَارِهِ

بِصَنْعَاءَ فَاطعَمَنِي مِنْ جَوْزَةٍ فِي دَارِهِ، عَنْ اخِيهِ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ. فَذَكَرَ مِثْلَهُ.

[2060–100]. (Dar al-Salam 2260) Ḥarmalah ibn Yaḥyā narrated to me:[ii] Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; he said: Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf narrated to me; he said: I heard Muʿāwiyah ibn Abi Sufyān say in his speech: **‘I heard God’s Messenger (peace be upon him) say: “When God wishes to grant goodness to a person, He gives him an insight into the religion. I am only a distributor, but God is the Giver”.’**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ يَخْطُبُ يَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ. وَإِنَّمَا أَنَا قَاسِمٌ، وَيُعْطِي اللهُ».

Text Explanation

The message contained in this chapter's hadiths urge people to refrain from begging. Scholars agree that it is forbidden unless one is in a situation of necessity. Scholars of our Shāfiʿī School differ on the point of a person who begs despite being able to earn his living. They express two views, the more correct of which is that it is forbidden, as clearly expressed in these hadiths. The other view is that it is discouraged, i.e., *makruh*, provided that three conditions are met: 1) The person who begs does not humiliate himself; 2) He does not persist in his begging; and 3) He does not irritate the person he is begging from. When any of these three conditions is not met, begging becomes forbidden according to all scholars, but God knows best.

In hadith No. 2058, the narrator says that he heard Muʿāwiyah say: 'Beware of repeating tales, except tales that were known during ʿUmar's reign. ʿUmar used to remind people to remain God-fearing'. The purpose of what Muʿāwiyah said was to tell people not to circulate tales without being sure that they were correct. During his reign, people reported and circulated tales they learnt from the people of earlier religions or read in their books, after Muslims had taken over their countries. Muʿāwiyah told people to narrate only what was acceptable during ʿUmar's reign because ʿUmar kept the matter under control and people feared him. He stopped people from circulating tales, and he ordered that when they narrated such tales, they had to produce their witnesses. This continued to be the case until the Prophet's hadiths were confirmed and well documented.

In the same hadith and No. 2060, the Prophet says: 'When God wishes to grant goodness to a person, He gives him an insight into the religion'. This statement highlights the importance of religious knowledge and acquiring insight into it because it leads to piety and gives a clear sense of fearing God.

In hadith No. 2058, the Prophet says: 'I am only a treasurer', and in the other hadith, No. 2060, he says: 'I am only a distributor, but God is the Giver'. This means that whatever one has is really given by God. The Prophet says that he does not give. He is only in charge of what he has, and he distributes it according to the instructions he is given. All matters are

subject to God’s will and determination. Man does what he is required to do.

Transmission

The chain of transmission of hadith No. 2058 includes ʿAbdullāh ibn ʿĀmir al-Yaḥṣabī. His surname is also pronounced as Yaḥṣubī. He was the leading reciter of the Qur'an in Syria. Indeed, one of the seven variant recitations, which are the standard recitations, is named after him. He belonged to the tribe of Yaḥṣub.

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i. Related by al-Nasā'ī, 2592.

ii. Related by al-Bukhari, 71, 7312 and 3116.

CHAPTER 35

DEFINITION OF A NEEDY PERSON

[2061–101]. (Dar al-Salam 2261) Qutaybah ibn Saʿīd narrated: al-Mughīrah (meaning al-Ḥizāmī) narrated; from Abu al-Zinād; from al-Aʿraj; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) said: “A needy person [i.e., *miskin*] is not the one who goes around begging from people and goes away when given a bite or two, a date or two”. People asked: “Then who is a needy person, Messenger of God?” He said: He is the one who does not have what makes him self-sufficient. He is not noticed so that people give him their charity, and he does not ask people for help”.’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْـمُغِيرَةُ، يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ، فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ». قَالُوا: فَمَا الْمِسْكِينُ يَا رَسُولَ اللَهِ؟ قَالَ: «الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلاَ يَسْأَلُ النَّاسَ شَيْئًا».

[2062–102]. (Dar al-Salam 2262) Yaḥyā ibn Ayyūb and Qutaybah ibn Saʿīd narrated:[i] Ibn Ayyūb said: Ismāʿīl (who is Ibn Jaʿfar)

narrated; Sharīk reported to me; from ʿAṭā’ ibn Yasār, Maymūnah’s *mawla*; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) said: “A needy person is not the one who goes away when given a date or two or a bite or two. A needy person is the one who refrains from begging. Read, if you will, [the Qur’anic description]: ‘They do not importune people for alms’.”’ (2: 273)**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، أَخْبَرَنِي شَرِيكٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَى مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ الْمِسْكِينُ بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَاللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الْمُتَعَفِّفُ. اقْرَءُوا إِنْ شِئْتُمْ: لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا».

Abu Bakr ibn Isḥāq narrated: Ibn Abi Maryam narrated; Muhammad ibn Jaʿfar reported; Sharīk reported to me; ʿAṭā’ ibn Yasār and ʿAbd al-Raḥmān ibn Abi ʿAmrah reported to me; that they heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said…’ the same text as narrated by Ismāʿīl.**

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي شَرِيكٌ، أَخْبَرَنِي عَطَاءُ بْنُ يَسَارٍ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ.

Text Explanation

In the first hadith, the Prophet says: ‘A needy person [i.e., *miskīn*] is not the one who goes around begging from people, and goes away when given a bite or two, a date or two…He is the one who does not have what makes him self-sufficient’. This means that the truly needy person who needs and deserves charity is not the beggar who goes around asking people for help. The one who is truly needy is a person who does not have enough and is not noticed, yet does not ask people for anything. The hadith does not say that the beggar who goes around is not needy but makes it clear instead that he does not qualify as truly needy. This is similar to the comparison drawn in the Qur’anic verse that says: ‘Righteousness is not that you turn your faces towards the east or the west, but truly righteous is he who believes in God, the Last Day, the angels, the Book, and the Prophets; and gives his money, much as he may cherish it, to his kinsfolk, orphans, the needy, a stranded wayfarer, beggars, and for the freeing of slaves; who attends to his prayers and pays zakat; and [truly pious are] they who keep their promises once made and are patient in misfortune and adversity and in time of peril. Such are those who have proved themselves true, and such are the God-fearing’. (2: 177)

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i. Related by al-Bukhari, 4539; al-Nasā’ī, 2570.

CHAPTER 36

DISAPPROVAL OF BEGGING

[2063–103]. (Dar al-Salam 2263) Abu Bakr ibn Abi Shaybah narrated:[i] ʿAbd al-Aʿlā ibn ʿAbd al-Aʿlā narrated; from Maʿmar; from ʿAbdullāh ibn Muslim, al-Zuhrī's brother; from Ḥamzah ibn ʿUbaydullāh; from his father; that the Prophet (peace be upon him) said: **'Begging will continue [to work] at any of you until he shall meet God, having no single piece of flesh on his face'.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْلِمٍ أَخِي الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللهَ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

[2064–000]. (Dar al-Salam 2264) ʿAmr al-Nāqid narrated to me: Ismāʿīl ibn Ibrāhīm narrated; Maʿmar reported; from al-Zuhrī's brother; with the same chain of transmission: **the same text but did not mention: 'single piece of'.**

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَخِي الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ: مِثْلَهُ وَلَمْ يَذْكُرْ «مُزْعَةُ».

[2065–104]. (Dar al-Salam 2265) Abu al-Ṭāhir narrated to me: ʿAbdullāh ibn Wahb reported; al-Layth reported to me; from ʿUbaydullāh ibn Abu Jaʿfar; from Ḥamzah ibn ʿAbdullāh ibn ʿUmar; that he heard his father say: **‘God’s Messenger (peace be upon him) said: “A person will continue to beg from people until he comes on the Day of Judgement without a single piece of flesh on his face”.’**

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنِي اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ».

[2066–105]. (Dar al-Salam 2266) Abu Kurayb and Wāṣil ibn ʿAbd al-Aʿlā narrated:[ii] both said: Ibn Fuḍayl narrated; from ʿUmārah ibn al-Qaʿqāʿ; from Abu Zurʿah; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Whoever begs money from people to increase his own is only asking for cinders. Let him ask for few or many”.’**

حَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى، قَالا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ».

[2067–106]. (Dar al-Salam 2267) Hannād ibn al-Sariy narrated to me:[iii] Abu al-Aḥwaṣ narrated; from Bayān Abu Bishr; from Qays

ibn Abi Ḥāzim; from Abu Hurayrah. He said: **‘I heard God’s Messenger (peace be upon him) say: “To go out, [collect] and carry firewood on one’s back, give some charity out of it and [sell it so that] one needs no help from people is better for any of you than to ask anyone’s help, whether help is granted or withheld. The upper hand is better than the lower hand. Start with your dependants”.’**

حَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ بَيَانٍ أَبِي بِشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَى ظَهْرِهِ، فَيَتَصَدَّقَ بِهِ، وَيَسْتَغْنِيَ بِهِ مِنَ النَّاسِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً، أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ. فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

[2068–000]. (Dar al-Salam 2268) Muhammad ibn Ḥātim narrated to me: Yaḥyā ibn Saʿīd narrated; from Ismāʿīl; Qays ibn Abi Ḥāzim narrated to me; he said: We met Abu Hurayrah and he said: **‘The Prophet (peace be upon him) said: “By God, if any of you goes out, collects and carries firewood on his back and sells it…” adding the same text as Bayan’s narration.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَاللهِ لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَى ظَهْرِهِ فَيَبِيعَهُ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ بَيَانٍ.

[2069–107]. (Dar al-Salam 2269) Abu al-Ṭāhir and Yūnus ibn ʿAbd al-Aʿlā narrated to me:[iv] both said: Ibn Wahb narrated; ʿAmr ibn al-Ḥārith reported to me; from Ibn Shihāb; from Abu ʿUbayd, ʿAbd al-Raḥmān ibn ʿAwf's *mawla*; that he heard Abu Hurayrah say: **'God's Messenger (peace be upon him) said: "For any of you to tie up a pack of firewood, carry it on his back and sell it is much better than to beg from someone else, whether he gives him or not".'**

حَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ، فَيَحْمِلَهَا عَلَى ظَهْرِهِ فَيَبِيعَهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً يُعْطِيهِ أَوْ يَمْنَعُهُ».

[2070–108]. (Dar al-Salam 2270) ʿAbdullāh ibn ʿAbd al-Raḥmān al-Dārimī and Salamah ibn Shabīb narrated to me:[v] Marwān (who is Ibn Muhammad al-Dimashqī) (Salamah said: 'narrated' and al-Dārimī said: 'reported'); Saʿīd (who is Ibn ʿAbd al-ʿAzīz) narrated; from Rabīʿah ibn Yazīd; from Abu Idrīs al-Khawlānī; from Abu Muslim al-Khawlānī; he said: the one who is beloved and trustworthy narrated to me: (He is certainly one whom I love, and in my view he is worthy of trust) ʿAwf ibn Mālik al-Ashjaʿī. He said: **'We were nine people, or eight, or seven with God's Messenger (peace be upon him) when he said: "Will you not pledge to God's Messenger?" We had only recently pledged our allegiance, so we said: "We have given you our pledges, Messenger of God". Then he said: "Will you not pledge to**

God’s Messenger?” We said: “We have given you our pledges, Messenger of God”. Then he said: “Will you not pledge to God’s Messenger?” We put out our hands and said: “We have given you our pledges, Messenger of God. What shall we pledge to you?” He said: “Pledge that you worship God alone, associating no partners with Him, attend to your five [daily] prayers, obey – and he whispered a word in private – and not ask of people anything”. I have seen some of these people and any of them might drop his whip, but he would not ask anyone to pick it up and hand it to him’.

حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَسَلَمَةُ بْنُ شَبِيبٍ، قَالَ سَلَمَةُ حَدَّثَنَا وَقَالَ الدَّارِمِيُّ أَخْبَرَنَا مَرْوَانُ، وَهُوَ ابْنُ مُحَمَّدٍ الدِّمَشْقِيُّ، حَدَّثَنَا سَعِيدٌ، وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ قَالَ: حَدَّثَنِي الْحَبِيبُ الأَمِينُ، أَمَّا هُوَ فَحَبِيبٌ إِلَيَّ، وَأَمَّا هُوَ عِنْدِي فَأَمِينٌ: عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً، فَقَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللهِ؟» وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ، فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ. ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللهِ؟». فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ. ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللهِ». قَالَ: فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ، فَعَلاَمَ نُبَايِعُكَ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَالصَّلَوَاتِ الْخَمْسِ، وَتُطِيعُوا - وَأَسَرَّ كَلِمَةً خَفِيَّةً - وَلاَ تَسْأَلُوا النَّاسَ شَيْئًا». فَلَقَدْ رَأَيْتُ

بَعْضَ اولئِكَ النّفَرِ يَسْقُط سَوْط احَدِهِمْ، فَمَا يَسْالَ احَدًا يُنَاوِلَهُ إِيَّاهُ.

Text Explanation

In hadith No. 2063, the Prophet said: ‘Begging will continue [to work] at any of you until he shall meet God, having no single piece of flesh on his face’. *Qadi ʿ*Iyāḍ said: ‘It is suggested that such a person will feel his humiliation on the Day of Judgement, as he cannot raise his head when he meets God. It is also said that the hadith should be understood literally, and such a person will be resurrected with his face merely skeletal bones without any flesh. This will be a punishment marking him by his sin when he begged, shedding his face. Other hadiths mention some punishments affecting the organs that are used in committing other sins. This applies to a person who begs without real need, making his begging forbidden, yet he does it frequently, as stated in hadith No. 2066 that refers to begging to increase one’s own property, but God knows best’.

In hadith No. 2066, the Prophet says: ‘Whoever begs money from people to increase his own is only asking for cinders. Let him ask for few or many’. *Qadi ʿ*Iyāḍ said that this hadith means that such a person will be punished with fire. However, it may mean what it actually says and that whatever he takes will become cinders to scorch him, as clearly stated in the case of those who withhold zakat and do not pay it to its beneficiaries.

The Prophet says in hadith No. 2067: ‘To go out, [collect] and carry firewood on one’s back, give some charity out of it and [sell it so that] he needs no help from people is better for any of you than to ask anyone’s help’. This hadith encourages charity and working to earn one’s living. It also encourages making use of what is freely available to make a little profit, such as firewood and grass.

In hadith No. 2070, the narrator says: ‘I have seen some of these people and any of them might drop his whip, but he would not ask anyone to pick it up and hand it to him’. The hadith highlights the proper attitude of adhering to the general meaning of religious texts. Those people were clearly forbidden begging, but they took the word in its general meaning which is ‘making a request’, and they would not request anything from anyone. The hadith encourages refraining from everything that comes under

the heading of ‘asking a favour’, even though it may be very simple, but God knows best.

Transmission

The chain of transmission of hadith No. 2070 includes ‘from Abu Idrīs al-Khawlānī; from Abu Muslim al-Khawlānī’. Abu Idrīs’s name is ʿĀ’idh ibn ʿAbdullāh, and Abu Muslim’s name is ʿAbdullāh ibn Thuwab, but his name is variously given as Ibn Thawāb, Ibn Athwab, Ibn ʿAbdullāh, Ibn ʿAwf or Ibn Muslim. It is further said that Abu Muslim’s name is Yaʿqūb ibn ʿAwf. He was famous for his preference of a simple life, steering away from luxuries, and he was renowned for having had some happenings of a miraculous nature. He embraced Islam during the Prophet’s lifetime. Al-Aswad al-ʿAnsī[vi] threw him in a fire, but he was not scorched. So, al-Aswad let him go free. He set out from Yemen for Madinah where he hoped to meet God’s Messenger (peace be upon him), but the Prophet passed away before Abu Muslim could reach Madinah. He met Abu Bakr, ʿUmar and the Prophet’s leading companions. There is no disagreement among scholars on these details. However, al-Samʿānī mentions in his *al-Ansab* that Abu Muslim accepted Islam during Muʿāwiyah’s reign, but this is wrong according to the views of scholars of Hadith, history and military encounters, but God knows best.

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i. Related by al-Bukhari, 1474; al-Nasā’ī, 2584.
ii. Related by Ibn Mājah, 1838.
iii. Related by al-Tirmidhi, 680.
iv. Related by al-Bukhari, 2074 and 2374; al-Nasā’ī, 2583.
v. Related by Abu Dāwūd, 1642; al-Nasā’ī in a shorter version, 459; Ibn Mājah, 2867.
vi. Al-Aswad al-ʿAnsi was one of a few people who claimed to be prophets towards the end of the Prophet’s lifetime or shortly after he passed away. Al-Aswad made his false claim to prophethood in Yemen, and he was killed a few days before the Prophet passed away.

CHAPTER 37

PERMISSION TO BEG

[2071–109]. (Dar al-Salam 2271) Yaḥyā ibn Yaḥyā and Qutaybah ibn Saʿīd narrated:[i] both from Ḥammād ibn Zayd; Yaḥyā said: Ḥammād ibn Zayd reported; from Ḥarūn ibn Riyāb; Kinānah ibn Nuʿaym al-ʿAdawī narrated to me; from Qabīṣah ibn Mukhāriq al-Hilālī. He said: **‘I committed myself to some payment. I then went to God’s Messenger (peace be upon him) seeking his help. He said: “Stay with us until we receive [people’s] zakat, and we will give instructions to give you of it”. He then said: “Qabiṣah, begging is not permissible except to one of three: a person who commits himself to some payment - it is permissible for him to request help until he raises what is required and stops; a person who suffers a calamity that wipes off his property – it is permissible for him to beg until he gets enough to survive; and a person who sinks into poverty so that three rational people from among his own declare: ‘So-and-so has sunk into poverty’. Such a person is permitted to beg until he gets enough to live on. Qabiṣah, in any other situation begging is unlawful; what the beggar takes is unlawful”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ. قَالَ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هَارُونَ بْنِ رِيَابٍ، حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ، عَنْ قَبِيصَةَ بْنِ

مُخَارِقٍ الهِلاَلِيِّ قَالَ: تَحَمَّلْتُ حَمَالَةً فَاتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُهُ فِيهَا. فَقَالَ: «أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا». قَالَ: ثُمَّ قَالَ: «يَا قَبِيصَةُ، إِنَّ الْـمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْـمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ. وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْـمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ، وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلاَثَةٌ مِنْ ذَوي الْحِجَا مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلاَنًا فَاقَةٌ، فَحَلَّتْ لَهُ الْـمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ. فَمَا سِوَاهُنَّ مِنَ الْـمَسْأَلَةِ يَا قَبِيصَةُ سُحْتًا، يَأْكُلُهَا صَاحِبُهَا سُحْتًا».

Text Explanation

The narrator says that he committed himself to some payment. Such a commitment is to make peace between two quarrelling tribes, or groups, or people, and the one who commits himself to such a payment needs to borrow the money in order to pay it to those who claim it. Begging is lawful in his case, and the person may be helped with zakat funds, provided that what he borrows is not meant to pay for anything that involves disobedience of God.

In the second and third cases, the Prophet says that begging is permissible until one has enough to survive or live on. This is to meet one's immediate needs.

The third case is that of one who finds himself in real poverty after leading a comfortable life. In this case, three of his own people, who are known to be rational, need to testify that he has become poor. Here, the Prophet requires that these three must be rational people, pointing out that a witness must be an alert, reasonable person. A testimony is not accepted from one who is slow of mind. Another condition is that three witnesses are required. Some of our Shāfiʿī scholars say that this is a condition to prove real poverty, and three witnesses are required on the basis of this hadith. The majority of scholars say that two fair witnesses are sufficient, like all situations other than adultery. They understand this hadith as pointing to what is desirable, rather than making an essential condition. Moreover, this case applies to one who was known to have some property and then claimed that he had lost it all and become insolvent. Proof is required in such a situation. The case of one who was not known to have any property is different. His own statement is accepted.

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i. Related by Abu Dāwūd, 1640; al-Nasā'ī, 2578, 2579 and 2590.

CHAPTER 38

THE PERMISSIBILITY OF TAKING WHAT IS FREELY GIVEN

[2072–110]. (Dar al-Salam 2272) Ḥarūn ibn Maʿrūf narrated:[i] ʿAbdullāh ibn Whab narrated [H]. Also, Ḥarmalah ibn Yaḥyā narrated to me; Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; from Sālim ibn ʿAbdullāh ibn ʿUmar; from his father; he said: **‘I heard ʿUmar ibn al-Khaṭṭab say: “God’s Messenger (peace be upon him) used to give me a gift, and I would say: ‘Give it to someone who is in greater need of it than me’. Once he gave me some money, and I said: ‘Give it to someone who is in greater need of it than me’. God’s Messenger (peace be upon him) said: ‘Take it. Whatever property is offered to you when you are not looking forward to it nor asking for it, take it. Otherwise, do not make it of your concerns’.”’**

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، ح. وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّه عَنْهُ يَقُولُ: قَدْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي. حَتَّى أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي. فَقَالَ

رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ: «خُذْهُ وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ، وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ».

[2073–111]. (Dar al-Salam 2273-2274) Abu al-Ṭāhir narrated to me: Ibn Wahb narrated; ʿAmr ibn al-Ḥārith reported to me; from Ibn Shihāb; from Sālim ibn ʿAbdullāh; from his father; that **‘God’s Messenger (peace be upon him) used to give ʿUmar ibn al-Khaṭṭab a gift, and ʿUmar would say to him: “Messenger of God, give it to someone who is in greater need of it than me”. God’s Messenger said to him: “Take it and keep it for yourself or give it as a *ṣadaqah*. Whatever property is offered to you when you are not looking forward to it nor asking for it, take it. Otherwise, do not make it of your concerns”.’**

Sālim said: **‘For this reason Ibn ʿUmar never requested anything of anyone but did not refuse to take whatever he was given’.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْطِي عُمَرَ بْنَ الْخَطَّابِ - رَضِىَ اللُه عَنْهُ – الْعَطَاءَ، فَيَقُولُ لَهُ عُمَرُ: أَعْطِهِ يَا رَسُولَ اللهِ أَفْقَرَ إِلَيْهِ مِنِّي. فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «خُذْهُ فَتَمَوَّلْهُ، أَوْ تَصَدَّقْ بِهِ. وَمَا جَاءَكَ مِنْ هَذَا الْـمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ. وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ فَمِنْ اجْلِ ذَلِكَ كَانَ ابْنُ عُمَرَ لاَ يَسْالَ احَدًا شَيْئًا وَلاَ يَرُدُّ شَيْئًا أُعْطِيَهُ.

Abu al-Ṭāhir narrated to me:[ii] Ibn Wahb reported; ʿAmr said: And Ibn Shihāb narrated the same to me from al-Sā’ib ibn Yazīd; from ʿAbdullāh ibn al-Saʿdī; from ʿUmar ibn al-Khaṭṭāb; from God’s Messenger (peace be upon him): **the same text.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ عَمْرٌو: وَحَدَّثَنِي ابْنُ شِهَابٍ بِمِثْلِ ذَلِكَ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ السَّعْدِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، رَضِىَ اللُه عَنْهُ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2074–112]. (Dar al-Salam 2275) Qutaybah ibn Saʿīd narrated: Layth narrated; from Bukayr; from Busr ibn Saʿīd; from Ibn al-Sāʿidī al-Mālikī. He said: **‘Umar ibn al-Khaṭṭab appointed me as a collector of zakat. When I completed my task and gave it to him, he gave instructions for a payment to be given to me. I said: “I undertook this work for God’s sake and my reward comes from Him”. He said: “Take what you are given. I worked during God’s Messenger’s lifetime and he paid me. I said the same as you have said, but God’s Messenger said to me: ‘If you are given something without asking for it, use it for yourself and give some charity’.”’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ - رَضِىَ اللُه عَنْهُ - عَلَى الصَّدَقَةِ. فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ، أَمَرَ لِي بِعُمَالَةٍ فَقُلْتُ: إِنَّمَا

عَمِلتُ للهِ وَاجْرِي عَلى اللهِ. فَقَالَ: خُذْ مَا اعْطِيتَ، فَإِنِّي عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ وَتَصَدَّقْ».

[2075–000]. (Dar al-Salam 2276) Ḥarūn ibn Saʿīd al-Aylī narrated to me: Ibn Wahb narrated; ʿAmr ibn al-Ḥārith reported; from Bukayr ibn al-Ashajj; from Busr ibn Saʿīd; from Ibn al-Saʿdī; that he said: **‘Umar ibn al-Khaṭṭab appointed me as a collector of zakat…’ the same as al-Layth’s narration.**

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّعْدِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ - رَضِىَ اللُه عَنْهُ - عَلَى الصَّدَقَةِ. بِمِثْلِ حَدِيثِ اللَّيْثِ.

Text Explanation

Hadith No. 2072 mentions that when the Prophet gave ʿUmar ibn al-Khaṭṭāb a gift, he would say to him: ‘Give it to someone who is in greater need of it than me’. This highlights one of ʿUmar’s fine qualities of being content with what he had and his preference that the gift should go to others who were in more need of it. The Prophet told him that he should take what he is given without him being eager to receive it or making a request for it. The Prophet further instructed him that unless this condition was fulfilled, he should not concern himself with getting it.

Scholars differ with regard to the situation of one who is given some gift: is accepting it a duty or merely recommended? Essentially, they hold three different views detailed by Abu Jaʿfar Muhammad ibn Jarīr al-Ṭabarī and others. The correct and well-known view endorsed by the majority is that it is recommended when given by someone other than a ruler. As for a gift by a ruler, some scholars consider it forbidden, while others say it is permissible and others still say it is discouraged, or *makruh*. The correct view is that if what the ruler has at his disposal is mostly from forbidden sources, then it is forbidden to take his gift. The same applies when he gives a gift to someone who does not deserve it. If what the ruler has is not mostly from forbidden sources, his gift is permissible, provided that there is no reason to stop the one being given a gift from taking it. A number of scholars say that taking an offered gift is a duty, whether it is given by a ruler or someone else. Others say that it is recommended in the case of a ruler’s gift, but not others, but God knows best.

In hadith No. 2074, Ibn al-Saʿdī mentions that when he completed his zakat collecting assignment, ʿUmar ordered that he should be paid. He then explained that the Prophet had done the same when ʿUmar undertook the same task. This hadith makes it clear that it is perfectly permissible to take wages for doing work for the Muslim community, whether the work is religious or worldly in nature, such as working as a judge, market controller or other offices, but God knows best.

Transmission

In the second narration of hadith No. 2073, the chain of transmission includes: ‘ʿAmr said: And ibn Shihāb narrated the same to me’. This is how it occurs with Ibn Shihāb’s name preceded by the conjunction ‘and’. This means that ʿAmr narrated several hadiths from Ibn Shihāb, joining them together. This is how Ibn Wahb heard them. Therefore, when Ibn Wahb narrated any of these hadiths other than the first, he included ‘and’ in his narration, exactly as he heard it from ʿAmr. We explained this point at the beginning of this book, but God knows best.

This hadith has been questioned by other scholars of Hadith. *Qadi* ʿIyāḍ said:

> Abu ʿAlī ibn al-Sakan said: There is another narrator between al-Sā’ib ibn Yazīd and ʿAbdullāh ibn al-Saʿdī, and this narrator is Ḥuwayṭib ibn ʿAbd al-ʿUzzā. Al-Nasā’ī said: ‘Al-Sā’ib did not hear it from Ibn al-Saʿdī, but narrated it from Ḥuwayṭib, from Ibn al-Saʿdī’. Others said: It is learnt through ʿAmr ibn al-Ḥārith as narrated by scholars associated with Shuʿayb, al-Zubaydī and others, from al-Zuhrī. He said: ‘Al-Sā’ib ibn Yazīd reported to me that Ḥuwayṭib reported to him that ʿAbdullāh ibn al-Saʿdī reported to him that ʿUmar reported to him’. It was similarly narrated by Yūnus ibn ʿAbd al-Aʿlā from Ibn Wahb.

Al-Nasā’ī related this hadith in his *Sunan* anthology from Ibn ʿUyaynah; from al-Zuhrī from al-Sā’ib; from Ḥuwayṭib; from Ibn al-Saʿdī; from ʿUmar. We also narrate it from the eminent scholar ʿAbd al-Qādir al-Rahāwī in his book *al-Rubaʿiyyat*, as he said:

> And it is thus narrated from al-Zuhrī by Muhammad ibn al-Walīd al-Zubaydī and Shuʿayb ibn Abu Ḥamzah, who were both from Ḥumṣ, and ʿAqīl ibn Khālid and Yūnus ibn Yazīd, who were both from Aylah, and ʿAmr ibn al-Ḥārith from Egypt and al-Ḥakam ibn ʿAbdullāh from Ḥumṣ. He then mentions all their chains of transmission in full, with their various routes, all going to al-Zuhrī,

> from al-Sā’ib, from Ḥuwayṭib, from Ibn al-Saʿdī, from ʿUmar. Al-Bukhari relates it in the same way as narrated by Shuʿayb. The hadith is narrated by al-Nuʿmān ibn Rāshid from al-Zurhrī, dropping Ḥuwayṭib. Maʿmar also narrates it from al-Zuhrī but his narrators give different lines. Sufyān ibn ʿUyaynah and Mūsā ibn Aʿyan narrate it from al-Zuhrī in the same way as the other narrators do. Ibn al-Mubārak narrates it from Maʿmar dropping Ḥuwayṭib as done by al-Nuʿmān ibn Rāshid from al-Zuhrī. ʿAbd al-Razzāq also narrates it from Maʿmar but he drops both Ḥuwayṭib and Ibn al-Saʿdī’.

ʿAbd al-Qādir then mentions all their chains of transmission. He then says: ‘This is all we have of the chains of transmission of this hadith…The correct one is that agreed by most scholars, meaning: “al-Zuhrī, from al-Sā’ib, from Ḥuwayṭib, from Ibn al-Saʿdī, from ʿUmar”.’

The chain of transmission of this hadith features four of the Prophet’s companions who narrate from each other. These are: ʿUmar, Ibn al-Saʿdī, Ḥuwayṭib and al-Sā’ib (may God be pleased with them all). A number of hadiths are narrated by four companions of the Prophet narrating from each other, and four narrators belonging to the *tabiʿīn* generation also narrating from each other.

Ibn al-Saʿdī is Abu Muhammad ʿAbdullāh ibn Waqdān ibn ʿAbd Shams ibn ʿAbd Wadd ibn Naḍr ibn Mālik ibn Ḥanbal ibn ʿĀmir ibn Lu’ayy ibn Ghālib. They said that Waqdān’s name is ʿAmr, and it is also said ʿAmr ibn Waqdān’. Muṣʿab said: ‘He is ʿAbdullāh ibn ʿAmr ibn Waqdān. He is called Ibn al-Saʿdī because his father was nursed by the people of Saʿd ibn Bakr, a clan of the Hawāzin tribe. Ibn al-Saʿdī was among the early companions of the Prophet’. He is reported to have said: ‘I visited God’s Messenger (peace be upon him) with a delegation from the clan of Saʿd ibn Bakr’. He settled in Syria. Al-Sā’ib ibn Yazīd narrated from him, as did a large number of distinguished figures from the *tabiʿīn* generation.

The chain of transmission of hadith No. 2074, starting with Qutaybah, includes the name: Ibn al-Sāʿidī al-Mālikī. That he was al-Mālikī is correct as he was a descendant of Mālik ibn Ḥanbal ibn ʿĀmir. However, calling him al-Sāʿidī is wrong, and the correct pronunciation is al-Saʿdī, as

mentioned by the majority of scholars and he was known by his affiliation to the clan of Saʿd ibn Bakr, as stated earlier, but God knows best.

Ḥuwayṭib's appellation is Abu Muhammad and he is also said to be Abu al-Iṣbaʿ. His full name is Ḥuwayṭibn ibn ʿAbd al-ʿUzzā ibn Abi Qays ibn ʿAbd Wadd ibn Naḍr ibn Mālik ibn Ḥanbal ibn ʿĀmir ibn Lu'ayy al-Qurashī al-ʿĀmirī. He embraced Islam on the day Makkah fell to Islam. He is not known to have narrated anything from God's Messenger (peace be upon him) except for something mentioned by al-Wāqidī, but God knows best.

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i. Related by al-Bukhari, 1473 and 7164; al-Nasā'ī, 2607.

ii. Related by al-Bukhari, 7163; Abu Dāwūd, 1647 and 2944; al-Nasā'ī, 2603, 2604, 2605 and in a longer version, 2606.

CHAPTER 39

SEEKING WORLDLY COMFORTS

[2076–113]. (Dar al-Salam 2277) Zuhayr ibn Ḥarb narrated: Sufyān ibn ʿUyaynah narrated; from Abu al-Zināḍ; from al-Aʿraj; from Abu Hurayrah; attributing it to the Prophet (peace be upon him). He said: **‘An old man’s heart remains young in his love of two things: love of life and wealth’.**

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ حُبِّ الْعَيْشِ وَالْـمَالِ».

[2077–114]. (Dar al-Salam 2278) Abu al-Ṭāhir and Ḥarmalah ibn Yaḥyā narrated to me:[i] both said: Ibn Wahb reported; from Yūnus; from Ibn Shihāb; from Saʿīd ibn al-Musayyib; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) said: “An old man’s heart remains young in his love of two things: a long life and love of wealth”.’**

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْـمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«قَلبُ الشّيْخِ شَابّ عَلى حُبِّ اثْنَتَيْنِ طولَ الحَيَاةِ وَحُبّ الْـمَالِ».

[2078–115]. (Dar al-Salam 2279-2281) Yaḥyā ibn Yaḥyā, Saʿīd ibn Manṣūr and Qutaybah ibn Saʿīd narrated to me:[ii] all from Abu ʿAwānah. Yaḥyā said: Abu ʿAwānah reported; from Qatādah; from Anas. He said: **‘God’s Messenger (peace be upon him) said: “A son of Adam attains to old age, but two things remain young with him: the eager love of money and the eager love of life”.’**

وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ أَبِي عَوَانَةَ، قَالَ يَحْيَى أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْـمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ».

Abu Ghassān al-Mismaʿī and Muhammad ibn al-Muthannā narrated to me:[iii] both said: Muʿādh ibn Hishām narrated; my father narrated; from Qatādah; from Anas; that the Prophet (peace be upon him) said: **the same text.**

وَحَدَّثَنِي أَبُو غَسَّانَ الْـمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْـمُثَنَّى، قَالا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِمِثْلِهِ.

Muhammad ibn al-Muthannā and Ibn Bashshār narrated: both said: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; he said: I heard

Qatādah narrating from Anas ibn Mālik; from the Prophet (peace be upon him): **a similar text.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ.

Text Explanation

In these hadiths the Prophet says that an old man's heart remains young in his love of life and wealth. This is figurative, using a metaphor that means that an old person's heart continues to love wealth with the same vigour as a young man. This is the correct meaning. Some other explanations are given, but these are not acceptable.

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i. Related by al-Bukhari, 642.
ii. Related by al-Tirmidhī, 2339; Ibn Mājah, 4234.
iii. Related by al-Bukhari, 6421.

CHAPTER 40

THE TWO VALLEYS OF MONEY AND WANTING MORE

[2079–116]. (Dar al-Salam 2282) Yaḥyā ibn Yaḥyā, Saʿīd ibn Manṣūr and Qutaybah ibn Saʿīd narrated: Abu ʿAwānah (Yaḥyā said: ‘reported’ and the other two said: ‘narrated’); from Qatādah; from Anas. He said: **‘God’s Messenger (peace be upon him) said: “If a human being owns two valleys full of money, he would seek to have a third. Nothing fills the inside of a human being other than dust. Yet, God accepts the repentance of whoever turns to Him in repentance”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَى وَادِيًا ثَالِثًا. وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

[2080–000]. (Dar al-Salam 2283) Ibn al-Muthannā and Ibn Bashshār narrated: Ibn al-Muthannā said: Muhammad ibn Jaʿfar narrated; Shuʿbah reported; he said: I heard Qatādah narrating from Anas ibn Mālik. He said: **‘I heard God’s Messenger (peace be**

upon him) say (but I do not know whether it was revelation or something he said)…’ the same as Abu ʿAwanah’s narration.

وَحَدَّثَنَا ابْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْـمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ، فَلاَ أَدْرِي أَشَىْءٌ أُنْزِلَ أَمْ شَىْءٌ كَانَ يَقُولُهُ: بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ.

[2081–117]. (Dar al-Salam 2284) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; from Anas ibn Mālik; from God’s Messenger (peace be upon him); that he said: **‘If a human being owns a valley full of gold, he would love to have another valley. Nothing will fill his mouth except dust. Yet, God accepts the repentance of whoever turns to Him in repentance’.**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنَّ لَهُ وَادِيًا آخَرَ. وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ، وَاللهُ يَتُوبُ عَلَى مَنْ تَابَ».

[2082–118]. (Dar al-Salam 2285) Zuhayr ibn Ḥarb and Ḥarūn ibn ʿAbdullāh narrated to me:[i] both said: Ḥajjāj ibn Muhammad narrated; from Ibn Jurayj; he said: I heard ʿAṭā’ say: I heard Ibn ʿAbbās say: **‘I heard God’s Messenger (peace be upon him) say: “If a human being owns the fill of a valley in money, he would love to have another. Nothing satisfies a human being’s soul**

except dust. Yet God accepts the repentance of whoever turns to Him in repentance”.

Ibn ʿAbbās said: **‘I am not sure: is it from the Qur’an or not’**.

In Zuhayr’s narration, he said: **‘I am not sure if it is from the Qur’an’, but he did not mention Ibn ʿAbbas.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ عَبْدِ اللهِ، قَالا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَوْ أَنَّ لِابْنِ آدَمَ مِلْءَ وَادٍ مَالاً، لأَحَبَّ أَنْ يَكُونَ إِلَيْهِ مِثْلُهُ. وَلاَ يَمْلأُ نَفْسَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَاللهُ يَتُوبُ عَلَى مَنْ تَابَ».

قَالَ ابْنُ عَبَّاسٍ فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ هُوَ أَمْ لاَ .

وَفِي رِوَايَةِ زُهَيْرٍ قَالَ فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ. لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ.

[2083–119]. (Dar al-Salam 2286) Suwayd ibn Saʿīd narrated to me: ʿAlī ibn Mushir narrated; from Dāwūd; from Abu Ḥarb ibn Abi al-Aswad; from his father; he said: **‘Abu Musa al-Ashʿari sent for the Qur’anic reciters of Basrah. Three hundred men who learnt the Qur’an came to him. He said to them: “You are the best people of Basrah and their Qur’an reciters. Recite it [always]. Let not time bypass you and make your hearts harden as communities before you became hardened in heart. We used to recite a surah which we compared to the surah [entitled] ‘Repentance’ in length and power, but I have forgotten it. I**

have retained of it: ‘If a human being owns two valleys full of money, he would strive to have a third valley. Nothing fills the inside of a human being except dust’. And we used to recite a surah which we compared to one of the surahs starting with extolling God’s glory, but I have forgotten it. I have retained of it: ‘Believers, why do you say what you do not do? It will be recorded as a testimony you have made, and you will be questioned about it on the Day of Judgement’.”’

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ، عَنْ أَبِيهِ قَالَ: بَعَثَ أَبُو مُوسَى الأَشْعَرِيُّ إِلَى قُرَّاءِ أَهْلِ الْبَصْرَةِ، فَدَخَلَ عَلَيْهِ ثَلاَثُمِائَةِ رَجُلٍ قَدْ قَرَءُوا الْقُرْآنَ، فَقَالَ أَنْتُمْ خِيَارُ أَهْلِ الْبَصْرَةِ وَقُرَّاؤُهُمْ، فَاتْلُوهُ، وَلاَ يَطُولَنَّ عَلَيْكُمُ الأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ، كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ قَبْلَكُمْ. وَإِنَّا كُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا فِي الطُّولِ وَالشِّدَّةِ بِبَرَاءَةَ، فَأَنْسِيتُهَا. غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: «لَوْ كَانَ لاِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَى وَادِيًا ثَالِثًا، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ». وَكُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا بِإِحْدَى الْمُسَبِّحَاتِ، فَأَنْسِيتُهَا. غَيْرَ أَنِّي حَفِظْتُ مِنْهَا: «يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ»، فَتُكْتَبُ شَهَادَةً فِي أَعْنَاقِكُمْ، فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ.

Text Explanation

In these hadiths the Prophet describes man's love of wealth saying that a person who owns the fill of two valleys in money would love to have a third. In one hadith the Prophet says that nothing fills the inside of a human being except dust. In another he says the same thing about filling man's mouth and in a third he refers to man's soul. All these hadiths condemn eagerness to accumulate riches and seek wealth. The Prophet's reference to filling man's inside and that only dust will fill it emphasises that the love of wealth remains with man until he dies. These hadiths refer to the majority of human beings. This is confirmed by the fact that the Prophet repeats the statement that 'God accepts the repentance of whoever turns to Him in repentance'. This is a comment on what precedes it in the hadiths and means that when a person repents of being eager to accumulate wealth, or of other negative qualities, God will accept such repentance.

Editor's Clarification

Imam al-Nawawī does not discuss hadith No. 2083. Imam Muslim enters it here because it includes the Prophet's statement: 'If a human being owns two valleys full of money, he would strive to have a third valley'. We need to clarify this hadith, noting that it is not related by al-Bukhari nor in any of the other four authentic anthologies. Moreover, Muslim places it as the last of four hadiths in this chapter, which means that he did not rate it highly but included it by way of reconfirmation and endorsement.

What is problematic in this hadith is that Abu Mūsā, a companion of the Prophet who related a significant number of hadiths, mentions two surahs which he says he has forgotten. That anyone could forget something he had memorised is acceptable, but Abu Mūsā was addressing three hundred people who had learnt the Qur'an by heart. He tells them that they are the best people in their city because of their learning of the Qur'an. Yet none of them responded to him saying that he was aware of these two surahs which he, Abu Mūsā, said he had forgotten.

To explain this confusion, we look first at the second case. Abu Mūsā says: 'We used to recite a surah which we compared to one of the surahs

starting with extolling God's glory, but I have forgotten it. I have retained of it: "Believers, why do you say what you do not do? It will be recorded as a testimony you have made, and you will be questioned about it on the Day of Judgement".'

Surah 61, The Ranks, starts as follows: '(1) All that is in the heavens and in the earth extols God's limitless glory: for He alone is the Almighty, the Wise. (2) Believers! Why do you say what you do not do? (3) Most loathsome is it in the sight of God that you say what you do not do!' We note that the first verse starts with extolling God's glory, and the second verse is exactly the same as what Abu Mūsā says he retained of the surah he had forgotten.

When we examine this carefully and take it in light of the Prophet's practice with his companions, we realise the mix up that has occurred here. The fact is that the Prophet's companions used to sit with him, and he would speak to them, explaining matters of faith, encouraging good behaviour and shunning bad practices. He would quote a verse of the Qur'an and expand upon its meaning, as scholars have always done, following his example. Abu Mūsā must have heard the Prophet on this occasion quoting the first two verses of this surah, and when the Prophet added his words explaining what would happen if people say something to which they do not give credence by their deeds, Abu Mūsā imagined that this was another surah.

It might be asked, how could Abu Mūsā have imagined this to be another surah when the second verse of Surah 61 is included? The fact is that some verses of the Qur'an occur in more than one surah. For example, verse 9 of Surah 66 is exactly the same as verse 73 of Surah 9; and verse 110 of Surah 12 is exactly the same as verse 45 of Surah 41. Likewise, verse 39 of Surah 11 is repeated in verses 39-40 of Surah 39. Moreover, many other verses are repeated in similar, but not exact, wording throughout the Qur'an. Therefore, it is not strange that Abu Mūsā might have thought that what the Prophet said on that occasion was another surah.

The same applies to what he said about Surah 9, entitled 'Repentance'. He says that it is a surah that is similar to Surah Repentance in length and power, and he mentions that he remembered of it 'If a human being owns two valleys full of money, he would strive to have a third valley'. This is

one of the themes that the surah expounds. The Prophet might have been speaking about this surah to his companions and mentioned some of its verses, explaining it to them with words of his own. He might have cited verse 34, which speaks about those who hoarded gold and silver, unwilling to spend them in God's cause. He might have expanded on this theme, discussing man's love of money and wealth. Abu Mūsā might have thought the whole of the Prophet's discourse to be a surah of the Qur'an.

What we know is that no other companion of the Prophet said anything similar to this about surahs or verses that were subsequently abrogated. Unanimity about the Qur'an, that what we have is its full length and that nothing was ever added to or omitted from it has been clear throughout the history of Islam, ever since the day the Prophet departed this life. Had there been any disagreement, someone in the group attending Abu Mūsā on this occasion might have expressed it, but none did.

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i. Related by al-Bukhari, 6436 and 6437.

CHAPTER 41

TRUE RICHNESS

[2084–120]. (Dar al-Salam 2287) Zuhayr ibn Ḥarb and Ibn Numayr narrated: both said: Sufyān ibn ʿUyaynah narrated; from Abu al-Zināد; from al-Aʿraj; from Abu Hurayrah. He said: ‘**God’s Messenger (peace be upon him) said: “Richness is not to have things in abundance; true richness is the richness of heart”.’**

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ، نُمَيْرٍ قَالا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ».

Text Explanation

This hadith means that a truly rich person is one who feels satisfied with what one has, realising that this is sufficient. As a result, one is not keen to acquire more and more. To be rich does not mean having plenty of money and wealth yet being eager to have more. When a person looks for more and more, this means that he does not feel that what he has is sufficient. As such, he does not experience the feeling of being truly rich.[i]

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i. I may add that Islam does not disapprove of seeking to be wealthy. It requires that wealth is sought through legitimate means and what is permissible. It censures coveting what other people have and trying to increase one's wealth unlawfully. The hadith stresses the fact that feeling rich means that one is happy with what one has got, even if it is limited. When one has plenty but still looks at those who are richer, feeling dissatisfied with one's lot, one is not truly rich.

CHAPTER 42

FEARING PLENTIFUL HARVESTS

[2085–121]. (Dar al-Salam 2288) Yaḥyā ibn Yaḥyā narrated: al-Layth ibn Saʿd reported [H]. Also, Qutaybah ibn Saʿīd narrated (in largely similar wording); he said: Layth narrated; from Saʿīd ibn Abi Saʿīd al-Maqburī; from ʿIyāḍ ibn ʿAbdullāh ibn Saʿd; that he heard Abu Saʿīd al-Khudrī say: **‘God’s Messenger (peace be upon him) stood up and addressed the people. He said: “No, by God! I do not fear for you, people, anything other than what God produces for you of this life’s beautiful things”. A man said: “Messenger of God, does good produce evil?” God’s Messenger remained silent for a while. He then said: “What did you say?” [The man] said: “I said: ‘Messenger of God, does good produce evil?’” God’s Messenger (peace be upon him) said to him: “Good produces nothing but good. But is it good? All that the spring produces may kill, or nearly kill, [with overeating], except the one which eats green grass. She eats and when her abdomen is full, she faces the sun, throws up or urinates, then she regurgitates, returns and eats. Whoever takes money which is rightfully due to him will have it blessed, and whoever takes it unlawfully is like one who eats but is never satisfied”.’**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَتَقَارَبَا فِي اللَّفْظِ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ

اللهِ بْنِ سَعْدٍ انّهُ سَمِعَ ابَا سَعِيدٍ الخُدْرِيَّ يَقُولَ: قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَ النَّاسَ، فَقَالَ: «لاَ وَاللهِ، مَا أَخْشَى عَلَيْكُمْ أَيُّهَا النَّاسُ إِلاَّ مَا يُخْرِجُ اللهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَصَمَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَاعَةً، ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ يَا رَسُولَ اللهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِخَيْرٍ. أَوَ خَيْرٌ هُوَ؟ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلاَّ آكِلَةَ الْخَضِرِ: أَكَلَتْ حَتَّى إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، ثَلَطَتْ أَوْ بَالَتْ، ثُمَّ اجْتَرَّتْ فَعَادَتْ فَأَكَلَتْ. فَمَنْ يَأْخُذْ مَالاً بِحَقِّهِ يُبَارَكْ لَهُ فِيهِ، وَمَنْ يَأْخُذْ مَالاً بِغَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

[2086–122]. (Dar al-Salam 2289) Abu al-Ṭāhir narrated to me: ʿAbdullāh ibn Wahb reported; he said: Mālik ibn Anas reported to me; from Zayd ibn Aslam; from ʿAṭā’ ibn Yasār; from Abu Saʿīd al-Khudrī; that **‘God’s Messenger (peace be upon him) said: “What I most fear for you is what God produces for you of the beautiful things of this life”. People asked: “What are the beautiful things of life, Messenger of God?” He said: “The blessings of the earth”. They said: “Messenger of God, does good produce evil?” He said: “Good produces nothing but good. Good produces nothing but good. Good produces nothing but good. All that the spring produces may kill, or nearly kill, [with overeating], except the one which eats green grass. She eats and when her abdomen is full, she faces the sun. She then regurgitates, urinates and throws up, then she returns and eats.**

Money is green and beautiful. Whoever takes it lawfully and uses it in the right ways, it will be a blessed help. And whoever takes it wrongfully is like one who eats but is never satisfied”.’

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا». قَالُوا: وَمَا زَهْرَةُ الدُّنْيَا يَا رَسُولَ اللهِ؟ قَالَ: «بَرَكَاتُ الأَرْضِ».قَالُوا: يَا رَسُولَ اللهِ، وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ قَالَ: «لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ. لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ. لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ. إِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلاَّ آكِلَةَ الْخَضِرِ، فَإِنَّهَا تَأْكُلُ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، ثُمَّ اجْتَرَّتْ وَبَالَتْ وَثَلَطَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ. إِنَّ هَذَا الْـمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِحَقِّهِ، وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْـمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ».

[2087–123]. (Dar al-Salam 2290) ʿAlī ibn Ḥujr narrated to me: Ismāʿīl ibn Ibrāhīm reported; from Hishām, al-Dastawā’ī’s friend; from Yaḥyā ibn Abi Kathīr; from Hilāl ibn Abi Maymūnah; from ʿAṭā’ ibn Yasār; from Abu Saʿīd al-Khudrī. He said: **‘God’s Messenger (peace be upon him) sat on the platform and we sat around him. He then said: “One thing that I fear for you after I am gone is what will be granted to you of the beautiful things and adornments of this world”. A man said: “Does good produce evil, Messenger of God?” God’s Messenger remained silent. People said to [the man]: “What is wrong with you? You**

speak to God’s Messenger, but he does not speak to you?”’ He said: ‘We thought that he was receiving revelations. He came to and wiped the sweat off himself. He then said: “This is the questioner” (as though he was praising him). He added: “Most certainly, good does not produce evil. Yet some of what the spring produces may kill, or nearly kill, [with overeating], except the one which eats green grass. She eats and when her abdomen is full, she faces the sun, throws up or urinates, then she grazes again. Money is green and beautiful. It is a good companion for a Muslim who gives of it to the needy, an orphan and a traveller in need.” Or, as God’s Messenger said: “Yet whoever takes it unlawfully is like the one who eats but is never satisfied. It will be a witness testifying against him on the Day of Judgement”.’

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، وَجَلَسْنَا حَوْلَهُ فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا». فَقَالَ رَجُلٌ: أَوَيَأْتِي الْخَيْرُ بِالشَّرِّ يَا رَسُولَ اللهِ؟ قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقِيلَ لَهُ: مَا شَأْنُكَ تُكَلَّمُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلاَ يُكَلِّمُكَ؟ قَالَ: وَرُئِينَا أَنَّهُ يُنْزَلُ عَلَيْهِ، فَأَفَاقَ يَمْسَحُ عَنْهُ الرُّحَضَاءَ وَقَالَ: «إِنَّ هَذَا السَّائِلَ» - وَكَأَنَّهُ حَمِدَهُ فَقَالَ – «إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ. وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ. إِلاَّ آكِلَةَ الْخَضِرِ فَإِنَّهَا أَكَلَتْ حَتَّى إِذَا امْتَلأَتْ

خَاصِرَتَاهَا اسْتَقْبَلتْ عَيْنَ الشّمْسِ، فَثَلطتْ وَبَالتْ ثَمَّ رَتَعَتْ. وَإِنَّ هَذَا الْـمَالَ خَضِرٌ حُلْوٌ. وَنِعْمَ صَاحِبُ الْـمُسْلِمِ هُوَ لِمَنْ أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ». أَوْ كَمَا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. «وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ».

Text Explanation

In these hadiths the Prophet makes it clear that he fears the good things of life for his community. This serves as a warning to them against the temptation of luxuries and boasting about having plenty of these. The Prophet starts his statement with an oath, which makes it clear that saying an oath, without being asked, is desirable when it serves to give emphasis and produce good effect among listeners.

When the Prophet is asked whether good may produce evil, he stresses the fact that good produces nothing but good. In hadith No. 2085, he asks ‘but is it good?’ He then adds that what the spring produces may kill, or nearly kill, [with overeating]. Thus, the Prophet warned them against the luxuries and good things of this world, expressing his fear that they might excessively indulge in these. One of his companions suggested that they used to get these in a legitimate way, and that that is good. So how can good lead to evil? This is a rhetorical question suggesting that this does not happen. At this point, the Prophet said that what is truly good does not produce anything but good. He follows it with the fitting question, ‘but is it good?’ This means that what you have of the beautiful things of this life is not good; it is merely a test. Thus, these beautiful things are not good because they lead to temptation, rivalry and preoccupation with them instead of looking to the hereafter.

The Prophet then gives an example: ‘All that the spring produces may kill, or nearly kill, except the one which eats green grass…’. Spring produces greenery in various shapes, yet it kills, or almost kills, with overeating. However, when it is eaten in proper measure, having only what is sufficient, it gives its good effect, causing no harm. Wealth is like the plants that grow in spring. It is attractive and desirable. Yet some people preoccupy themselves with gaining more and more of it, and they do not put it to its proper uses. In this case, wealth kills, or nearly kills, its owner. Other people are more reasonable, taking only a limited amount. If they have plenty, they use it in right and beneficial ways, like an animal throwing away what is excessive for it. To such a person, wealth is not harmful. This is, in brief, the meaning of these hadiths.

Al-Azharī said: ‘The hadith gives two similes. The first concerns one who accumulates wealth and does not give what is due of him. This is the one referred to by the Prophet as he says: “Some of what the spring produces kills”. Spring gives a variety of produce, including legumes. If an animal eats too much of these, it may lead to its death. The other simile is that of one who is moderate. The Prophet refers to this one by saying: “except the one which eats green grass”, and green grass is not a legume’.

Qadi ʿIyāḍ said:

> The Prophet (peace be upon him) gives them the example of a moderate and an excessive person. He said: You are saying that the plants that spring produces are good and beneficial, as animals rely on them for their living. But it is not always the case. Some of it may lead to death or close to it. The one who excessively overeats is the same as the one who accumulates money and does not put it to its rightful and beneficial uses. The Prophet, thus, refers to the fact that moderation in gaining wealth is better. He then gives a simile citing the case of one who benefits from what he accumulates, comparing him to the animal that eats green grass. This simile applies to one who spends his money in rightful ways. The drawn comparison is that the animal eats of the grass until it is full, then it rejects what is in excess. The same is done by one who gains money and spends it in good ways, but God knows best.

In hadith No. 2087, the Prophet comments: ‘This is the questioner (as though he was praising him)’. In some copies, this sentence is stated as: ‘Who was the questioner’, or ‘Where is the questioner’. However, the meaning here is: ‘this is a good and intelligent questioner’. Hence, the narrator said: ‘as though he was praising him’.

The Prophet adds: ‘Money is green and beautiful. It is a good companion for a Muslim who gives of it to the needy, an orphan and a traveller in need’. This explains the virtue of wealth when it is rightfully earned and spent in good ways. It supports the argument of scholars who give additional merits to a rich person over a poor one, but God knows best.

CHAPTER 43

MERITS OF SELF RESTRAINT AND PATIENT ENDURANCE

[2088–124]. (Dar al-Salam 2291-2292) Qutaybah ibn Saʿīd narrated: from Mālik ibn Anas (as part of what was read out to him); from Ibn Shihāb; from ʿAṭā’ ibn Yazīd al-Laythī; from Abu Saʿīd al-Khudrī; that **‘some people from the Anṣar asked God’s Messenger for help and he gave them. They asked him for more and he gave them. When what he had was exhausted, he said: “Whatever I have of good things, I shall not withhold from you. Whoever shows self-restraint, God will give him enough; whoever is content, God will give him what is sufficient; and whoever endures in patience, God will help him to endure. No one has been given anything better and more plentiful than patient endurance”.’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ. وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ،

وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللهُ. وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

ʿAbd ibn Ḥumayd narrated: ʿAbd al-Razzāq reported; Maʿmar reported; from al-Zuhrī; with the same chain of transmission: **a similar text.**

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. نَحْوَهُ

Text Explanation

This hadith urges people to show self-restraint and contentedness, and to endure in patience if one has limited means or suffers other life adversities.

CHAPTER 44

ON BEING CONTENT WITH LIMITED MEANS

[2089–125]. (Dar al-Salam 2293) Abu Bakr ibn Abi Shaybah narrated:[i] Abu ʿAbd al-Raḥmān al-Muqri’ narrated; from Saʿīd ibn Abi Ayyūb; Shuraḥbīl (who is Ibn Sharīk) narrated to me; from Abu ʿAbd al-Raḥmān al-Ḥubulī; from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ; that **‘God’s Messenger (peace be upon him) said: “Successful is the one who embraces Islam, is given just enough provision and God makes content with what he is given”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْـمُقْرِئُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، حَدَّثَنِي شُرَحْبِيلُ، وَهُوَ ابْنُ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ».

[2090–126]. (Dar al-Salam 2294) Abu Bakr ibn Abi Shaybah, ʿAmr al-Nāqid and Abu Saʿīd al-Ashajj narrated:[ii] they said: Wakīʿ narrated; al-Aʿmash narrated [H]. Also, Zuhayr ibn Ḥarb narrated; Muhammad ibn Fuḍayl narrated; from his father; both from ʿUmārah ibn al-Qaʿqāʿ; from Abu Zurʿah; from Abu Hurayrah. He

said: **‘God’s Messenger (peace be upon him) said: “My Lord, make the provisions of Muhammad’s household just enough”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَأَبُو سَعِيدٍ الأَشَجُّ، قَالُوا: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

Text Explanation

In hadith No. 2089, the Prophet mentions three qualities which make a person successful. It thus highlights the importance of these qualities. The second quality is to be given ‘just enough provision’. In this hadith the Prophet uses the word *kafaf* to denote ‘just enough’. Linguists say that it means ‘enough, with neither excess nor shortage’. This hadith may be cited in support of the view that having just enough is better than being either poor or rich.

In hadith No. 2090, the Prophet appeals to God to make the provisions of his own family ‘just enough’. Here, the Prophet uses the word *qut* to denote ‘just enough’. Linguists say that it means just enough to satisfy hunger and keep one alive. The hadith stresses the merit of having little of the luxuries of this world and only enough to meet one’s basic needs, and to pray to have just that.

Transmission

The chain of transmission of hadith No. 2089 includes the narrator Abu ʿAbd al-Raḥmān al-Ḥubulī. According to Hadith scholars, this is how his

surname is pronounced, Ḥubulī, but the better-known form, according to linguists, is Ḥubalī, but some of them even pronounce it as Ḥublī.

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i. Related by al-Tirmidhī, 2348; Ibn Mājah, 4138.

ii. Related by al-Bukhari, 6460; al-Tirmidhī, 2361; Ibn Mājah, 4139.

CHAPTER 45

TO GIVE TO THE RUDE

[2091–127]. (Dar al-Salam 2295) ʿUthmān ibn Abi Shaybah, Zuhayr ibn Ḥarb and Isḥāq ibn Ibrāhīm al-Ḥanẓalī narrated: Jarīr (Isḥāq said: ‘reported’ and the other two said: ‘narrated’); from al-Aʿmash; from Abu Wā’il; from Salmān ibn Rabīʿah. He said: **‘ʿUmar ibn al-Khaṭṭab said: “God’s Messenger (peace be upon him) distributed some goods. I said to him: ‘Messenger of God, other people are more deserving than these’. He said: ‘They left me a choice: that they will either make rude demands or accuse me of being stingy. I shall not be stingy’.”’**

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ سَلْمَانَ بْنِ رَبِيعَةَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِىَ اللُه عَنْهُ: قَسَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَسْمًا فَقُلْتُ: وَاللهِ يَا رَسُولَ اللهِ لَغَيْرُ هَؤُلاَءِ كَانَ أَحَقَّ بِهِ مِنْهُمْ. قَالَ: «إِنَّهُمْ خَيَّرُونِي أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يُبَخِّلُونِي فَلَسْتُ بِبَاخِلٍ».

[2092–128]. (Dar al-Salam 2296) ʿAmr al-Nāqid narrated to me:[i] Isḥāq ibn Sulaymān al-Rāzī narrated; he said: I heard Mālik [H].

Also, Yūnus ibn ʿAbd al-Aʿlā narrated to me (his text); ʿAbdullāh ibn Wahb reported; Mālik ibn Anas narrated to me; from Isḥāq ibn ʿAbdullāh ibn Abi Ṭalḥah; from Anas ibn Mālik: **‘I was walking with the Prophet and he was wearing a top garment with thick edges. A Bedouin caught up with him and pulled his garment hard. I saw the Prophet’s neck with a clear mark from the edge of the garment, on account of its being pulled hard. He said: “Muhammad, give me of God’s money which is with you”. The Prophet turned to him, smiled and ordered that he was to be given so.’**

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: سَمِعْتُ مَالِكًا، ح. وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى، وَاللَّفْظُ لَهُ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ. فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ، مِنْ شِدَّةِ جَبْذَتِهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

[2093–000]. (Dar al-Salam 2297) Zuhayr ibn Ḥarb narrated: ʿAbd al-Ṣamad ibn ʿAbd al-Wārith narrated; Hammām narrated [H]. Also, Zuhayr ibn Ḥarb narrated to me: ʿUmar ibn Yūnus narrated; ʿIkrimah ibn ʿAmmār narrated [H]. And Salamah ibn Shabīb narrated to me; Abu al-Mughīrah narrated; al-Awzāʿī narrated; all

of them from Isḥāq ibn ʿAbdullāh ibn Abi Ṭalḥah; from Anas ibn Mālik; from the Prophet (peace be upon him): **the same text.**

ʿIkrimah ibn ʿAmmār's narration adds the following: **'He then pulled him once – this made the Prophet of God retreat right to the Bedouin's chest'.**

And in Hammām's narration: **'He pulled him hard, tearing his robe, and its hem remained on God's Messenger's neck'.**

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا هَمَّامٌ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، ح. وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ. كُلُّهُمْ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ.

وَفِي حَدِيثِ عِكْرِمَةَ بْنِ عَمَّارٍ مِنَ الزِّيَادَةِ قَالَ: ثُمَّ جَبَذَهُ إِلَيْهِ جَبْذَةً رَجَعَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي نَحْرِ الأَعْرَابِيِّ.

وَفِي حَدِيثِ هَمَّامٍ فَجَاذَبَهُ حَتَّى انْشَقَّ الْبُرْدُ وَحَتَّى بَقِيَتْ حَاشِيَتُهُ فِي عُنُقِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2094–129]. (Dar al-Salam 2298) Qutaybah ibn Saʿīd narrated:[ii] Layth narrated; from Ibn Abi Mulaykah; from al-Miswar ibn Makhramah; that he said: **'God's Messenger distributed some garments,[iii] but he did not give Makhramah any. Makhramah said: "Son, let us go to God's Messenger" (peace be upon him). I went with him. He said: "Go in and call him". I called him and he came out, with one such garment. He said: "I have kept**

this for you”. He looked at him and said: “Makhramah is pleased”.’

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَقْبِيَةً، وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا. فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَانْطَلَقْتُ مَعَهُ، قَالَ: ادْخُلْ فَادْعُهُ لِي. قَالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا. فَقَالَ: «خَبَأْتُ هَذَا لَكَ». قَالَ: فَنَظَرَ إِلَيْهِ فَقَالَ: «رَضِيَ مَخْرَمَةُ».

[2095–130]. (Dar al-Salam 2299) Abu al-Khaṭṭāb Ziyād ibn Yaḥyā al-Ḥassānī narrated: Ḥātim ibn Wardān Abu Ṣāliḥ narrated; Ayyūb al-Sakhtiyānī narrated; from ʿAbdullāh ibn Abi Mulaykah; from al-Miswar ibn Makhramah. He said: **‘A number of garments came to the Prophet. My father, Makhramah, said to me: “Let us go to him so that he may give us some of it”. My father stood by the door and spoke. The Prophet recognised his voice, and he came out holding a garment [*i.e., qaba’*] and showing its beauty. He said: “I have kept this for you. I have kept this for you”.’**

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ، حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ أَبُو صَالِحٍ، حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَدِمَتْ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَقْبِيَةٌ، فَقَالَ لِي أَبِي مَخْرَمَةُ: انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِيَنَا مِنْهَا شَيْئًا. قَالَ: فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ صَلَّى اللهُ

عَلَيْهِ وَسَلَمَ صَوْتَهُ، فَخَرَجَ وَمَعَهُ قَبَاءٌ، وَهُوَ يُرِيهِ مَحَاسِنَهُ وَهُوَ يَقُولُ: «خَبَأْتُ هَذَا لَكَ خَبَأْتُ هَذَا لَكَ».

Text Explanation

In hadith No. 2091, the Prophet says: ‘They left me a choice: that they will either make rude demands or accuse me of being stingy. I shall not be stingy’. This suggests that those people pressed their demands hard as they were weak in faith. In this situation, what was to happen was either that they would go further and be rude in their demands or that they would consider the Prophet to be stingy. He would not be stingy. Indeed, neither alternative would have been allowed. Thus, the hadith refers to appeasing ignorant and hard people, if this would serve a clear interest. The hadith also makes it clear that they may be paid or given something to ensure such interest.

In hadith No. 2092, Anas reports that ‘A Bedouin caught up with the Prophet and pulled his garment hard. I saw the Prophet’s neck with a clear mark from the edge of the garment, on account of its being pulled hard. He said: “Muhammad, give me of God’s money which is with you”. The Prophet turned to him, smiled and ordered that he was to be given so.’ This highlights the need to tolerate ignorant people and not to sink to their level. A wrong action should be repelled with a good one. It is also important to be generous to people whose good will is to be cultivated. A person who commits a clear wrong that does not carry a mandatory punishment should be pardoned if he makes such a mistake out of ignorance. Smiling and laughing when one meets something unusual is perfectly permissible. The hadith further highlights the perfect manners of the Prophet, his forbearance and tolerance.

The hadith then adds: ‘He pulled him hard, tearing his robe, and its hem remained on God’s Messenger’s neck’. *Qadi* ʿIyāḍ said: ‘It is probable that the apparent meaning is intended and that the hem of the robe was torn off and remained on the Prophet’s neck. It is also probable that it means that its effect remained because the narrator says in a different narration: “the hem of the robe left its mark on the Prophet’s neck”.’

In hadith No. 2095, the Prophet says to Makhramah: ‘I have kept this for you’. This was to nurture good will in the heart of one of his companions who had only recently adopted Islam.

i. Related by al-Bukhari, 3149, 5809 and 6088; Ibn Mājah, 3553.

ii. Related by al-Bukhari, 2599, 2657, 3127, 5800, 5862 and 6132; Abu Dāwūd, 4028; al-Tirmidhī, 2818; al-Nasā'ī, 5339.

iii. A garment of this type is called *qaba'*, and it is tight at one's chest and waist, with a split in the back. It was normally worn during travel and in battle because it made movement easier.

CHAPTER 46

GIFTS TO STRENGTHEN FAITH

[2096–131]. (Dar al-Salam 2300-2301) Al-Ḥasan ibn ʿAlī al-Ḥulwānī and ʿAbd ibn Ḥumayd narrated: both said: Yaʿqūb (who is Ibn Ibrāhīm ibn Saʿd) narrated; my father narrated; from Ṣāliḥ; from Ibn Shihāb; ʿĀmir ibn Saʿd reported to me; from his father Saʿd; that **‘God’s Messenger (peace be upon him) gave gifts to some people as I was sitting with them. God’s Messenger left one man among them, giving him nothing, but he was the one I liked most. Therefore, I went up to God’s Messenger (peace be upon him) and spoke to him privately, saying: “Messenger of God, why do you ignore so-and-so? By God, I think he is a believer”. He said: “Or a Muslim”. I remained quiet for a while, then I was overcome by what I knew of his condition. I said: “Messenger of God, why do you ignore so-and-so? By God, I think he is a believer”. He said: “Or a Muslim”. I remained quiet for a while, then I was overcome by what I knew of his condition. I said: “Messenger of God, why do you ignore so-and-so? By God, I think he is a believer”. He said: “Or a Muslim”. He then said: “I may give a person while someone else is dearer to me; [I give him] for fear that he may be thrown in Hell on his face”.**

Al-Ḥulwānī’s narration repeats the last sentence twice.

حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ الحُلوَانِيَّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ أَنَّهُ أَعْطَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَهْطًا، وَأَنَا جَالِسٌ فِيهِمْ. قَالَ: فَتَرَكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ. فَقُمْتُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَارَرْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ مَا لَكَ عَنْ فُلاَنٍ؟ وَاللهِ إِنِّي لأَرَاهُ مُؤْمِنًا. قَالَ: «أَوْ مُسْلِمًا». فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللهِ مَا لَكَ عَنْ فُلاَنٍ؟ فَوَاللهِ إِنِّي لأَرَاهُ مُؤْمِنًا. قَالَ: «أَوْ مُسْلِمًا». فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللهِ مَا لَكَ عَنْ فُلاَنٍ؟ فَوَاللهِ إِنِّي لأَرَاهُ مُؤْمِنًا. قَالَ: «أَوْ مُسْلِمًا». قَالَ: «إِنِّي لأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ».

وَفِي حَدِيثِ الْحُلْوَانِيِّ تَكْرَارُ الْقَوْلِ مَرَّتَيْنِ.

Ibn Abi ʿUmar narrated: Sufyān narrated [H]. Also, Zuhayr ibn Ḥarb narrated to me; Yaʿqūb ibn Ibrāhīm ibn Saʿd narrated; Ibn Shihāb’s nephew narrated [H]. And Isḥāq ibn Ibrāhīm and ʿAbd ibn Ḥumayd narrated; both said: ʿAbd al-Razzāq reported; Maʿmar reported; all from al-Zuhrī; with this chain of transmission: **the same meaning as Ṣaliḥ’s narration from al-Zuhri.**

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح. وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا ابْنُ

اخِي ابْنِ شِهَابٍ، ح. وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ، عَلَى مَعْنَى حَدِيثِ صَالِحٍ عَنِ الزُّهْرِيِّ.

[2097–000]. (Dar al-Salam 2302) Al-Ḥasan ibn ʿAlī al-Ḥulwānī narrated: Yaʿqūb ibn Ibrāhīm ibn Saʿd narrated; my father narrated; from Ṣāliḥ; from Ismāʿīl ibn Muhammad ibn Saʿd; he said: I heard Muhammad ibn Saʿd narrating this hadith, meaning al-Zuhrī’s hadith we have mentioned. He said in his narration: **‘God’s Messenger (peace be upon him) patted me with his hand between my neck and my shoulder then said: “Is this a dispute, Saʿd? I may give a man”.’**

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ بِهَذَا الْحَدِيثِ - يَعْنِي حَدِيثَ الزُّهْرِيِّ الَّذِي ذَكَرْنَا، فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَقِتَالاً أَيْ سَعْدُ؟ إِنِّي لأُعْطِي الرَّجُلَ».

Text Explanation

This hadith mentions that Saʿd saw God's Messenger (peace be upon him) giving gifts to some people but not including one who was better than them in his faith. He thought that such reward should be on the basis of religious merit. He further thought that the Prophet did not know much about the one he left out. Saʿd, therefore, informed the Prophet giving an oath that he knew the man to be a good believer. The Prophet said to him: 'Or a Muslim'. Saʿd did not understand this to mean that he should not intercede on his behalf again. He kept quiet, but then he saw the Prophet giving gifts to others who were much lesser in their faith. He was overcome by what he knew of the status of the man left out. He spoke to the Prophet again, reminding him gently and asking: 'Why do you ignore so-and-so'? He meant this as a reminder, thinking that the Prophet might have wished to give him after his first question but then forgot. The same applies to his third reminder, but the Prophet then informed him that his gifts are not based on anyone's strength of faith. He said: 'I may give a person while someone else is dearer to me; [I give him] for fear that he might be thrown in Hell on his face'. This means that the Prophet gave some people knowing that they were weak in faith so as to strengthen them. His words may be understood as meaning: Were I not to give them such gifts, they may revert to disbelief and they will then be punished in Hell. I leave out others who are dearer to me than those who received my gifts, but I am not ignoring them out of disregard or any deficiency in their faith. On the contrary, I leave them to what God has given them of good faith and perfect adherence to Islam. I am confident that they will not be shaken as a result.

This idea is reconfirmed in a hadith related in al-Bukhari's authentic anthology, narrated by ʿAmr ibn Taghlib, who mentioned that God's Messenger (peace be upon him) received some money, or slaves, and he distributed it to some people and left others. He was then informed that those who were left out were upset. He [spoke to them], praised God, the Exalted, and glorified Him. He then said: 'Meanwhile, I may give one person and leave out another. Yet the one I leave out is dearer to me than the one to whom I give a gift. I am only giving people because I see weakness

in their hearts, and I trust others to what God has given them of contentedness and goodness’.

Saʿd, the narrator of this hadith, says that he went up to the Prophet and spoke to him privately. This makes it clear that one should always observe good manners when speaking to one’s superiors. If one wants to proffer a reminder or to alert them to something, one does this better privately. One must not say it publicly, as this could lead to negative consequences.

When Saʿd told the Prophet that he thought the man left out was a good believer, the Prophet said: ‘or a Muslim’. We discussed this hadith in full in Volume 2, hadith No. 255.

CHAPTER 47

GIFTS TO WIN PEOPLE'S HEARTS

[2098–132]. (Dar al-Salam 2303) Ḥarmalah ibn Yaḥyā al-Tujībī narrated:[i] ʿAbdullāh ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Anas ibn Mālik reported to me; that **'Some people from the Anṣar said [after] the Battle of Ḥunayn, when God gave His Messenger whatever He gave him of the wealth of [the tribe of] Hawazin, and God's Messenger gave some people from the Quraysh gifts of one hundred camels [each]: "May God forgive God's Messenger – he gives to the Quraysh and ignores us, when our swords are [still] dripping from their blood!"'**

Anas ibn Malik said: 'God's Messenger was informed of what they said. He sent for the Anṣar and he assembled them in a tent made of hide. When they gathered, God's Messenger (peace be upon him) went to them. He said: "What is this talk that I am informed you said?" The learned people of the Anṣar said to him: "Messenger of God, as for the wise people among us, they said nothing. But some of us who are still young said: 'May God forgive God's Messenger – he gives to the Quraysh and ignores us, when our swords are [still] dripping from their blood!'" God's Messenger (peace be upon him) said: "Well, I give to some men who, until recently, were unbelievers, hoping to win their hearts over [to Islam]. Are you not content that others go back with riches while you go back with God's

Messenger? By God, what you take back home is better than what they take back”. They said: “Yes, Messenger of God. We are well satisfied”. He said: “You shall experience much unfairness. Remain patient until you meet God and His Messenger. I shall be by the pool”. They said: “We shall remain patient”.’

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ أُنَاسًا مِنَ الأَنْصَارِ قَالُوا يَوْمَ حُنَيْنٍ، حِينَ أَفَاءَ اللهُ عَلَى رَسُولِهِ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْطِي رِجَالاً مِنْ قُرَيْشٍ الْـمِائَةَ مِنَ الإِبِلِ. فَقَالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ: يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ.

قَالَ أَنَسُ بْنُ مَالِكٍ: فَحُدِّثَ ذَلِكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ. فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟». فَقَالَ لَهُ فُقَهَاءُ الأَنْصَارِ: أَمَّا ذَوُو رَأْيِنَا يَا رَسُولَ اللهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ قَالُوا: يَغْفِرُ اللهُ لِرَسُولِهِ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَإِنِّي أُعْطِي رِجَالاً حَدِيثِي عَهْدٍ بِكُفْرٍ، أَتَأَلَّفُهُمْ. أَفَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ، وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللهِ؟ فَوَاللهِ لَـمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». فَقَالُوا: بَلَى يَا رَسُولَ اللهِ قَدْ رَضِينَا. قَالَ: «فَإِنَّكُمْ

سَتَجِدُونَ اثَرَةً شَدِيدَةً، فَاصْبِرُوا حَتّى تَلقَوُا اللهَ وَرَسُولَهُ. فَإِنِّي عَلَى الْحَوْضِ». قَالُوا: سَنَصْبِرُ.

[2099–000]. (Dar al-Salam 2304) Ḥasan al-Ḥulwānī and ʿAbd ibn Ḥumayd narrated:[ii] both said: Yaʿqūb (who is Ibn Ibrāhīm ibn Saʿd) narrated; my father narrated; from Ṣāliḥ; from Ibn Shihāb; Anas ibn Mālik narrated to me. He said: **‘When God gave His Messenger whatever He gave him of the wealth of [the tribe of] Hawazin…’ He narrated the hadith in the same wording, but he said: Anas said: ‘But we did not remain patient’. He also said: ‘As for some who are of young age’.**

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالا: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ قَالَ: لَـمَّا أَفَاءَ اللهُ عَلَى رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ. وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَنَسٌ: فَلَمْ نَصْبِرْ. وَقَالَ: فَأَمَّا أُنَاسٌ حَدِيثَةٌ أَسْنَانُهُمْ.

[2100–000]. (Dar al-Salam 2305) Zuhayr ibn Ḥarb narrated to me: Yaʿqūb ibn Ibrāhīm narrated; Ibn Shihāb’s nephew narrated; from his paternal uncle; he said: Anas ibn Mālik reported to me: **the same text, except that he said: Anas said: They said: ‘We remain patient’ – like Yunus’s narration from al-Zuhri.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ

مَالِكٍ. وَسَاقَ الحَدِيثَ بِمِثْلِهِ. إِلاَ انّهُ قَالَ: قَالَ انَسٌ قَالوا: نَصْبِرُ. كَرِوَايَةِ يُونُسَ عَنِ الزُّهْرِيِّ.

[2101–133]. (Dar al-Salam 2306) Muhammad ibn al-Muthannā and Ibn Bashshār narrated:[iii] Ibn al-Muthannā said: Muhammad ibn Jaʿfar narrated; Shuʿbah reported; he said: I heard Qatādah narrating from Anas ibn Mālik. He said: **‘God’s Messenger (peace be upon him) gathered the Anṣar. He said: “Is there among you anyone who does not belong to you?” They said: “No, except one who is the son of a sister of ours”. He said: “A son of some people’s sister belongs to them”. He then said: “The Quraysh have until recently been in a state of ignorance [i.e., *jahilliyah*] and they experienced a tragedy. I wanted to comfort them and win their hearts. Are you not satisfied that others go back with riches of this world while you go back home with God’s Messenger? If people were to go across a valley and the Anṣar were to go along a narrow path, I would take the Anṣar’s path”.’**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْـمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَمَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الأَنْصَارَ، فَقَالَ: «أَفِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟» فَقَالُوا: لاَ، إِلاَّ ابْنُ أُخْتٍ لَنَا. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ ابْنَ أُخْتِ الْقَوْمِ مِنْهُمْ». فَقَالَ: «إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ. أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللهِ إِلَى بُيُوتِكُمْ، لَوْ سَلَكَ

النّاسُ وَادِيًا وَسَلكَ الأَنْصَارُ شِعْبًا لسَلكتُ شِعْبَ الأَنْصَارِ».

[2102–134]. (Dar al-Salam 2307) Muhammad ibn al-Walīd narrated:[iv] Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Abu al-Tayyāḥ. He said: ‘**I heard Anas ibn Malik say: “When Makkah was taken over [the Prophet] distributed the war gains among the Quraysh. The Anṣar said: ‘This is indeed amazing. Our swords are dripping with their blood, and our war gains are given back to them’. This was told to God’s Messenger (peace be upon him), and he gathered them. He said: ‘What is this I am informed you said?’ They said: ‘It is what you have been informed’. They never lied. He said: ‘Are you not satisfied that people should go to their homes with worldly riches and you go back to your homes with God’s Messenger? Were people to go along a valley or a mountain path and the Anṣar go along a [different] valley or mountain path, I would take the Anṣar’s valley or mountain path’.”’**

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: لَـمَّا فُتِحَتْ مَكَّةُ قَسَمَ الْغَنَائِمَ فِي قُرَيْشٍ. فَقَالَتِ الأَنْصَارُ: إِنَّ هَذَا لَهُوَ الْعَجَبُ. إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ وَإِنَّ غَنَائِمَنَا تُرَدُّ عَلَيْهِمْ. فَبَلَغَ ذَلِكَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَجَمَعَهُمْ فَقَالَ: «مَا الَّذِي بَلَغَنِي عَنْكُمْ؟». قَالُوا: هُوَ الَّذِي بَلَغَكَ. وَكَانُوا لاَ يَكْذِبُونَ. قَالَ: «أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا إِلَى بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللهِ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ

وَادِيًا اوْ شِعْبًا، وَسَلكتِ الأَنْصَارُ وَادِيًا اوْ شِعْبًا، لسَلكتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنْصَارِ».

[2103–135]. (Dar al-Salam 2308) Muhammad ibn al-Muthannā and Ibrāhīm ibn Muhammad ibn ʿArʿarah narrated:[v] they said (with either one adding a word here and a word there): Muʿādh ibn Muʿādh narrated; Ibn ʿAwn narrated; from Hishām ibn Zayd ibn Anas; from Anas ibn Mālik. He said: **‘On the day of the Battle of Ḥunayn, [the tribes of] Hawazin and Ghaṭafan came with their children and cattle. The Prophet had with him ten thousand, and also *al-Ṭulaqa’*[vi], but they retreated from him and he was alone. On that day, he made two calls saying nothing else between them. He turned to his right and said: “People of the Anṣar!” They said: “Here we are, Messenger of God! Be happy, we are with you”. Then he turned to his left and said: “People of the Anṣar!” They said: “Here we are, Messenger of God! Be happy, we are with you”. He was riding a white mule. He dismounted and said: “I am God’s servant and messenger”. The unbelievers were defeated. God’s Messenger took a great amount of war gains and he made gifts to the Muhajirin and *al-Ṭulaqa’* but gave none to the Anṣar. The Anṣar said: “When the going is hard, we are the ones to be called but the gains are given to others!” The Prophet was informed of this and he assembled them in a tent. He said: “People of the Anṣar, what is this talk I have been informed of that you said?” They remained silent. He said: “People of the Anṣar, are you not satisfied that others take worldly riches and you take Muhammad to stay with you?” They said: “Yes, Messenger of God. We are happy”. He said: “Were people to go across a valley and were the Anṣar to go along a narrow path, I would take the Anṣar’s narrow path”.’**

Hishām said: **‘I said: “Abu Ḥamzah, were you present there?” He said: “How could I miss it?”’**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ - يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ الْحَرْفَ بَعْدَ الْحَرْفِ – قَالا: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَـمَّا كَانَ يَوْمُ حُنَيْنٍ أَقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ بِذَرَارِيِّهِمْ وَنَعَمِهِمْ. وَمَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ عَشَرَةُ آلاَفٍ، وَمَعَهُ الطُّلَقَاءُ. فَأَدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ. قَالَ: فَنَادَى يَوْمَئِذٍ نِدَاءَيْنِ لَمْ يَخْلِطْ بَيْنَهُمَا شَيْئًا. قَالَ: فَالْتَفَتَ عَنْ يَمِينِهِ فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ». فَقَالُوا: لَبَّيْكَ يَا رَسُولَ اللهِ. أَبْشِرْ نَحْنُ مَعَكَ. قَالَ: ثُمَّ الْتَفَتَ عَنْ يَسَارِهِ فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ». قَالُوا: لَبَّيْكَ يَا رَسُولَ اللهِ. أَبْشِرْ نَحْنُ مَعَكَ. قَالَ: وَهُوَ عَلَى بَغْلَةٍ بَيْضَاءَ، فَنَزَلَ فَقَالَ: أَنَا عَبْدُ اللهِ وَرَسُولُهُ. فَانْهَزَمَ الْـمُشْرِكُونَ. وَأَصَابَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَ كَثِيرَةً، فَقَسَمَ فِي الْـمُهَاجِرِينَ وَالطُّلَقَاءِ، وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا. فَقَالَتِ الأَنْصَارُ: إِذَا كَانَتِ الشِّـدَّةُ فَنَحْـنُ نُدْعَى، وَتُعْطَى الْغَنَـائِمُ غَيْرَنَـا. فَبَلَغَـهُ ذَلِكَ، فَجَمَعَهُمْ فِي قُبَّـةٍ فَقَـالَ: «يَا مَعْشَرَ الأَنْصَارِ، مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ». فَسَكَتُوا فَقَالَ: «يَا مَعْشَرَ الأَنْصَارِ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ تَحُوزُونَهُ إِلَى بُيُوتِكُمْ؟». قَالُوا: بَلَى يَا رَسُولَ اللهِ رَضِينَا. قَالَ: فَقَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ شِعْبًا لأَخَذْتُ شِعْبَ الأَنْصَارِ».

قَالَ هِشَامٌ: فَقُلتُ يَا ابَا حَمْزَةَ انْتَ شَاهِدٌ ذَاكَ؟ قَالَ: وَأَيْنَ أَغِيبُ عَنْهُ؟

[2104–136]. (Dar al-Salam 2309) ʿUbaydullāh ibn Muʿādh, Ḥāmid ibn ʿUmar and Muhammad ibn ʿAbd al-Aʿlā narrated: Ibn Muʿādh said: al-Muʿtamir ibn Sulaymān narrated; from his father; he said: al-Sumayṭ narrated to me; from Anas ibn Mālik. He said: **‘We took over Makkah, then we marched to Ḥunayn. The unbelievers came in, making the best ranks I had ever seen. The horsemen stood in rows, then the rows of the fighters, and the women were in rows behind them. Then the sheep were in their rows and behind them the rows of cattle. We were large in number, counting six thousand. Leading our horsemen on the side was Khalid ibn al-Walid. Our horses were then moving behind our backs. Within a short time, our horsemen were in retreat, and the Bedouins and other people we knew were fleeing. Then God’s Messenger (peace be upon him) called out: “People of al-Muhajirin! People of al-Muhajirin!” Then he called out: “People of the Anṣar! People of the Anṣar!”’**

Anas said: ‘This is the report of my people, we said: “We are here, Messenger of God!” God’s Messenger moved forward, and by God, we hardly reached them when God inflicted defeat on them. We took all those war gains. We then moved to Taif and besieged them for forty nights, then returned to Makkah and stopped there. God’s Messenger started giving people one hundred camels each.’ He narrated the rest of the hadith in similar wording to the narrations of Qatadah, Abu al-Tayyaḥ and Hisham ibn Zayd.

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ وَحَامِدُ بْنُ عُمَرَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْـمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي السَّمَيْطُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: افْتَتَحْنَا مَكَّةَ ثُمَّ إِنَّا غَزَوْنَا حُنَيْنًا، فَجَاءَ الْـمُشْرِكُونَ بِأَحْسَنِ صُفُوفٍ رَأَيْتُ. قَالَ: فَصُفَّتِ الْخَيْلُ، ثُمَّ صُفَّتِ الْـمُقَاتِلَةُ، ثُمَّ صُفَّتِ النِّسَاءُ مِنْ وَرَاءِ ذَلِكَ، ثُمَّ صُفَّتِ الْغَنَمُ ثُمَّ صُفَّتِ النَّعَمُ. قَالَ: وَنَحْنُ بَشَرٌ كَثِيرٌ قَدْ بَلَغْنَا سِتَّةَ آلاَفٍ، وَعَلَى مُجَنِّبَةِ خَيْلِنَا خَالِدُ بْنُ الْوَلِيدِ. قَالَ: فَجَعَلَتْ خَيْلُنَا تَلْوِي خَلْفَ ظُهُورِنَا، فَلَمْ نَلْبَثْ أَنِ انْكَشَفَتْ خَيْلُنَا، وَفَرَّتِ الأَعْرَابُ وَمَنْ نَعْلَمُ مِنَ النَّاسِ. قَالَ: فَنَادَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا لَلْمُهَاجِرِينَ، يَا لَلْمُهَاجِرِينَ». ثُمَّ قَالَ: «يَا لَلأَنْصَارِ، يَا لَلأَنْصَارِ».

قَالَ: قَالَ أَنَسٌ: هَذَا حَدِيثُ عِمِّيَّةٍ. قَالَ: قُلْنَا لَبَّيْكَ يَا رَسُولَ اللهِ. قال: فَتَقَدَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَايْمُ اللهِ مَا أَتَيْنَاهُمْ حَتَّى هَزَمَهُمُ اللهُ. قَالَ: فَقَبَضْنَا ذَلِكَ الْـمَالَ، ثُمَّ انْطَلَقْنَا إِلَى الطَّائِفِ، فَحَاصَرْنَاهُمْ أَرْبَعِينَ لَيْلَةً. ثُمَّ رَجَعْنَا إِلَى مَكَّةَ فَنَزَلْنَا. قَالَ: فَجَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْطِي الرَّجُلَ الْمِائَةَ مِنَ الإِبِلِ. ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ قَتَادَةَ وَأَبِي التَّيَّاحِ وَهِشَامِ بْنِ زَيْدٍ.

[2105–137]. (Dar al-Salam 2310) Muhammad ibn Abi ʿUmar al-Makkī narrated: Sufyān narrated; from ʿUmar ibn Saʿīd ibn Masrūq; from his father; from ʿAbāyah ibn Rifāʿah; from Rāfiʿ ibn

Khadīj. He said: **‘God’s Messenger (peace be upon him) gave Abu Sufyan ibn Ḥarb, Ṣafwan ibn Umayyah, ‘Uyaynah ibn Ḥiṣn and al-Aqraʿ ibn Ḥabis one hundred camels each. He gave ʿAbbas ibn Mirdas less than that. ʿAbbas ibn Mirdas said:**

> **“Will you make my gain and al-ʿUbayd’s gain less than that of ʿUyaynah and al-Aqraʿ?**
> **Neither Badr nor Ḥabis were ahead of Mirdas in the assembly.**
> **Nor was I below either of them. Whoever you bring down today shall not rise”.’**

He said: ‘God’s Messenger (peace be upon him) completed his gift to a hundred’.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْـمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَعْطَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبَا سُفْيَانَ بْنَ حَرْبٍ وَصَفْوَانَ بْنَ أُمَيَّةَ وَعُيَيْنَةَ بْنَ حِصْنٍ وَالأَقْرَعَ بْنَ حَابِسٍ: كُلَّ إِنْسَانٍ مِنْهُمْ مِائَةً مِنَ الإِبِلِ. وَأَعْطَى عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذَلِكَ :.فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ

أَتَجْعَـلُ نَهْبِي وَنَهْـبَ الْعُبَيْدِ بَـــيْنَ عُيَيْنَـــةَ وَالأَقْـــرَعِ
فَمَـا كَانَ بَـدْرٌ وَلاَ حَـابِسٌ يَفُوقَانِ مِرْدَاسَ فِي الْـمَجْمَعِ

وَ مَا كُنْتُ دُونَ امْرِئٍ مِنْهُما وَ مَنْ تَخْفِضِ اليَوْمَ لاَ يُرْفَــعِ

قَالَ فَأَتَمَّ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِائَةً

[2106–138]. (Dar al-Salam 2311) Ahmad ibn ʿAbdah al-Ḍabbī narrated: Ibn ʿUyaynah reported; from ʿUmar ibn Saʿīd ibn Masrūq; with this chain of transmission that **‘The Prophet distributed the war gains taken in Ḥunayn. He gave Abu Sufyan ibn Ḥarb one hundred camels…’. He narrated the hadith in similar terms but added: ‘and he gave ʿAlqamah ibn ʿUlathah one hundred [camels]’.**

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، بِهَذَا الإِسْنَادِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَسَمَ غَنَائِمَ حُنَيْنٍ، فَأَعْطَى أَبَا سُفْيَانَ بْنَ حَرْبٍ مِائَةً مِنَ الإِبِلِ. وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَزَادَ وَأَعْطَى عَلْقَمَةَ بْنَ عُلاَثَةَ مِائَةً.

[2107–000]. (Dar al-Salam 2312) Makhlad ibn Khālid al-Shaʿīrī narrated: Sufyān narrated; ʿUmar ibn Saʿīd narrated to me; with this chain of transmission: **but he did not mention in his narration either ʿAlqamah ibn ʿUlathah or Ṣafwan ibn Umayyah. Nor did he mention the poetry in his narration.**

وَحَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ

عَلقَمَةَ بْنَ عُلاثَةَ، وَلاَ صَفْوَانَ بْنَ امَيّةَ، وَلمْ يَذْكرِ الشَعْرَ فِي حَدِيثِهِ.

[2108–139]. (Dar al-Salam 2313) Surayj ibn Yūnus narrated:[vii] Ismāʿīl ibn Jaʿfar narrated; from ʿAmr ibn Yaḥyā ibn ʿUmārah; from ʿAbbād ibn Tamīm; from ʿAbdullāh ibn Zayd; that **‘When God’s Messenger (peace be upon him) gained victory at Ḥunayn, he distributed the war gains, and he gave gifts to those whose hearts he wanted to win over. He was informed that the Anṣar hoped to have what other people had had. God’s Messenger (peace be upon him) stood up and addressed them. He praised God and glorified Him, then said: “People of the Anṣar, have I not found you astray and God guided you through me? And poor, and God gave you plenty through me? And disunited, and God united you through me?” They kept saying: “God and His Messenger have bestowed great favours on us”. He said: “Why do you not answer me?” They said: “God and His Messenger have bestowed great favours on us”. He said: “You can say, if you so wish, this and that, and matters went in this way and that way”. He mentioned certain things but ʿAmr claimed that he did not retain them in memory. [The Prophet] said: “Are you not happy that people will take with them sheep and camels, while you go home with God’s Messenger? The Anṣar are the vest and other people are the cloak. Were it not for [my] migration, I would have been one of the Anṣar. Were people to go across a valley and along a mountain path, I would take the valley and mountain path of the Anṣar. You shall see much unfairness after I am gone. Remain steadfast until you meet me at the pool”.’**

حَدّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدّثَنَا إِسْمَاعِيلَ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَـمَّا فَتَحَ حُنَيْنًا قَسَمَ الْغَنَائِمَ، فَأَعْطَى الْـمُؤَلَّفَةَ قُلُوبُهُمْ. فَبَلَغَهُ أَنَّ الأَنْصَارَ يُحِبُّونَ أَنْ يُصِيبُوا مَا أَصَابَ النَّاسُ. فَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَهُمْ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «يَا مَعْشَرَ الأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلاَّلاً فَهَدَاكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي، وَمُتَفَرِّقِينَ فَجَمَعَكُمُ اللهُ بِي؟». وَيَقُولُونَ: اللهُ وَرَسُولُهُ أَمَنُّ. فَقَالَ: «أَلاَ تُجِيبُونِي؟». فَقَالُوا: اللهُ وَرَسُولُهُ أَمَنُّ. فَقَالَ: «أَمَا إِنَّكُمْ لَوْ شِئْتُمْ أَنْ تَقُولُوا كَذَا وَكَذَا، وَكَانَ مِنَ الأَمْرِ كَذَا وَكَذَا»، لأَشْيَاءَ عَدَّدَهَا. زَعَمَ عَمْرٌو أَنْ لاَ يَحْفَظُهَا، فَقَالَ: «أَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاءِ وَالإِبِلِ، وَتَذْهَبُونَ بِرَسُولِ اللهِ إِلَى رِحَالِكُمُ؟ الأَنْصَارُ شِعَارٌ، وَالنَّاسُ دِثَارٌ. وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ. وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهُمْ. إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[2109–140]. (Dar al-Salam 2314) Zuhayr ibn Ḥarb, ʿUthmān ibn Abi Shaybah and Isḥāq ibn Ibrāhīm narrated:[viii] Jarīr (Isḥāq said: ‘reported’ and the other two said: ‘narrated’); from Manṣūr; from Abu Wā’il; from ʿAbdullāh. He said: **‘After the Battle of Ḥunayn, God’s Messenger (peace be upon him) favoured some people in his distribution. He gave al-Aqraʿ ibn Ḥabis one hundred camels, and he gave ʿUyaynah the same. He also gave to a number of distinguished figures among the Arabs, favouring**

them in his distribution. One person said: “By God, there is no fairness in this division, and it is not made for God’s sake”. I thought, by God I shall tell God’s Messenger (peace be upon him). I went to him and told him what the man said. His face changed colour until it was crimson red. He then said: “Who will be fair if God and His Messenger are not fair?” He then said: “May God bestow mercy on Moses. He was more seriously offended, but he remained patient”. I thought, I shall not report to him anything I hear’.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَاسًا فِي الْقِسْمَةِ، فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ. وَأَعْطَى أُنَاسًا مِنْ أَشْرَافِ الْعَرَبِ وَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ. فَقَالَ رَجُلٌ: وَاللهِ إِنَّ هَذِهِ لَقِسْمَةٌ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهُ اللهِ. قَالَ: فَقُلْتُ وَاللهِ لأُخْبِرَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ. قَالَ: فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كَالصِّرْفِ، ثُمَّ قَالَ: «فَمَنْ يَعْدِلُ إِنْ لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ؟». قَالَ: ثُمَّ قَالَ: «يَرْحَمُ اللهُ مُوسَى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ». قَالَ: قُلْتُ لاَ جَرَمَ لاَ أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا.

[2110–141]. (Dar al-Salam 2315) Abu Bakr ibn Abi Shaybah narrated:[ix] Ḥafṣ ibn Ghiyāth narrated; from al-Aʿmash; from Shaqīq; from ʿAbdullāh. He said: **‘God’s Messenger (peace be**

upon him) distributed certain things. A man said: “This division is not made for God’s sake”. I went to the Prophet and reported it in private. He was very angry at this, and his face became so red that I wished I had not mentioned anything to him. He then said: “Moses was more seriously offended, but he remained patient”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَسَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَسْمًا. فَقَالَ رَجُلٌ: إِنَّهَا لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللهِ. قَالَ: فَأَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَارَرْتُهُ، فَغَضِبَ مِنْ ذَلِكَ غَضَبًا شَدِيدًا، وَاحْمَرَّ وَجْهُهُ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَذْكُرْهُ لَهُ. قَالَ: ثُمَّ قَالَ: «قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

Text Explanation

The hadith narrated by Anas mentions that the Prophet (peace be upon him) gave some men from the Quraysh one hundred camels each out of the war gains made in the Battle of Ḥunayn against Hawāzin. Some Anṣārī people felt uneasy about this. *Qadi* ʿIyāḍ said:

> There is nothing in this hadith that the Prophet gave them these gifts before isolating one-fifth of the war gains or that he did not count what he gave them as part of the one-fifth share.[x] Thus, the hadith implies that the ruler may dispense of the one-fifth share, giving some people more than others and giving some in plenty. It also means that he spends this share to serve the interests of the Muslim community, and he may give to a rich person from it, if he feels that this is beneficial.

In hadith No. 2098, the Prophet tells the Anṣār that they will meet much unfairness. He is referring here to favouritism – when others will be unfairly given more than they deserve, with no justification.

In hadith No. 2101, the Prophet tells the Anṣār that ‘a son of some people’s sister belongs to them’. This is cited as evidence in support of the view that relatives through women are entitled to shares of inheritance. This is the view of Abu Ḥanīfah, Ahmad and other scholars. Mālik, al-Shāfiʿī and others say that they are not heirs. They say that the wording used in this hadith does not imply anything that suggests entitlement to inherit. All that it means is that people have a bond of relationship with their sisters’ children. The hadith does not make any reference to inheritance. The general text of the hadith suggests that what it means is that their sister’s son is like one of them with regard to his presence when some of their private affairs are discussed, but God knows best.

The Prophet confirms that if all people took one way and the Anṣār took another way, he would go with the Anṣār. This highlights the merits of the Anṣār and that they rank above other people.

Hadith No. 2103 mentions that in addition to his army, the Prophet was accompanied on the occasion of the Battle of Ḥunayn by a number of *al-*

Ṭulaqa’. These are the people who embraced Islam when Makkah was taken over by the Prophet and his companions. The word is the plural form of *ṣalīq*, which refers to one who is released from captivity or released after being in chains. In his *al-Mashariq*, *Qadi* ʿIyāḍ said: ‘The people who embraced Islam after Makkah was taken over have been called *al-Ṭulaqa’* because of the favour done to them by the Prophet’.

In the same hadith, the narrator says that the number of people with the Prophet was ten thousand, as well as *al-Ṭulaqa’*, but in hadith No. 2104, the narrator mentions that they were a large number, counting six thousand. The first report is more accurate because what is well known in books of the Prophet’s history is that the Muslims on this occasion numbered twelve thousand – ten thousand were with him when he took over Makkah and two thousand from the people of Makkah and others. *Qadi* ʿIyāḍ said that the mention of six thousand is an error by the narrator from Anas, but God knows best.

In this hadith, No. 2104, Anas says: ‘This is the report of my people’. The Arabic text uses a rarely used word here, ʿ*ammiyyah*, which is translated as ‘my people’, but which can be pronounced in different ways. *Qadi* ʿIyāḍ said: ‘It is explained as meaning “hard”, but it is also said to mean: “this is reported by my uncle”. However, in this way, it means to me “my group”, i.e., this is the report of my group, and this is more likely in the context of the hadith’. Al-Ḥumaydī, the author of *al-Jamʿ Bayn al-Ṣaḥīḥayn* [i.e., combining the two *Ṣaḥīḥ* anthologies], explains the word as meaning ‘my uncles’. Thus, the meaning of this sentence is: this is the report I was told by my uncles, suggesting that up to this point Anas was reporting what he attended, but was unsure of the rest because people dispersed and gave their different accounts. It was told to him by his uncles who were present. Hence, he says after it: ‘We said: “We are here, Messenger of God”’, but God knows best.

In hadith No. 2105, ʿAbbās ibn Mirdās makes his complaint about his gift in poetry, mentioning his horse, al-ʿUbayd.

In hadith No. 2108, the Prophet describes the Anṣār as a vest while other people are a cloak. This is a description of closeness to the Prophet, given a vest is worn next to one’s body, while a cloak is the outer garment. The statement means that the Anṣār are the inner circle and that they were

closer to the Prophet than all other people. This is their great quality and amazing distinction.

In hadith No. 2109, the Prophet's face changes and becomes crimson red when he hears what was said about his distribution of gifts. The man said that the division was unfair and not made for God's sake. *Qadi* ʿIyāḍ said: 'The Islamic ruling is that a person who abuses the Prophet is an unbeliever and incurs the death penalty. This hadith does not mention that the man who said this was killed'. Al-Māzarī said:

> It is probable that his words were not understood to mean denying prophethood, but rather merely citing an act of unfairness. Sins are of two classes: major and minor. The Prophet is unanimously agreed upon to be immune from committing major sins. As for minor ones, scholars hold different views. Those who say that it is possible that a prophet may commit minor sins also say that such sins may not be attributed to prophets by way of criticism and detracting from their status. Perhaps the Prophet did not punish the one who said this because it was not confirmed that he had said it. It was reported to him by one person, and a testimony by one witness is not sufficient to pass a verdict of the death penalty.

Qadi ʿIyāḍ said:

> This explanation is wrong, refuted by the fact that the man said to the Prophet 'Be fair, Muhammad', and 'Fear God, Muhammad'. He said this, directly addressing him when a number of people were present. In fact, both ʿUmar and Khālid requested the Prophet's permission to kill the man. The Prophet said: 'Far be it from me that people should say that Muhammad kills his companions'. This is the reason. The Prophet treated this man in the same way as he treated other hypocrites who offended him and whom he heard speaking ill of him on different occasions. He endured this with patience, hoping that they would mend their ways, and to attract others. He did not wish that people should say that he killed his companions because this would turn them away. People saw such persons as belonging within their own ranks and accepted them.

Transmission

The chain of transmission of hadith No. 2107 begins with Makhlad ibn Khālid al-Shaʿīrī. He is Abu Muhammad, Makhlad ibn Khālid ibn Yazīd. He was from Baghdad and lived in Ṭarsūs. He narrated from ʿAbd al-Razzāq ibn Hammām and Ibrāhīm ibn Khālid, both of whom were from Sanaa and from Sufyān. Muslim narrated from him, as did Abu Dāwūd, Ibn ʿAwf al-Bazdawī, his son Ahmad ibn Abu ʿAwf and al-Mundhir ibn Shādhān. Abu Dāwūd said: 'He is reliable'. All this information is mentioned by the scholar ʿAbd al-Ghanī al-Maqdisī. Abu Muhammad ibn Abi Ḥātim mentions him in brief in his famous book *al-Jarḥ wal-Taʿdīl*. He is also mentioned by the Hadith scholar Abu al-Faḍl Muhammad ibn Ṭāhir ibn ʿAlī ibn Ahmad al-Maqdisī in his book *Rijal al-Ṣaḥīḥayn*, who said that Makhlad ibn Khālid al-Shaʿīrī listened to hadiths on zakat narrated by Sufyān ibn ʿUyaynah.

I have mentioned all this because *Qadi* ʿIyāḍ said: 'I have not found anyone mentioning Makhlad ibn Khālid al-Shaʿīrī among the narrators mentioned in the authentic anthologies or elsewhere. He is not mentioned by al-Ḥākim, al-Bājī, al-Jayyānī or other scholars who discuss the narrators of authentic hadiths. Nor is he mentioned by anyone who wrote on agreement and disagreement, or those who make comments. They do not even mention Makhlad ibn Khālid without his surname'. He goes further in denying this name and claims that there is no narrator called Makhlad ibn Khālid in the authentic anthologies or elsewhere.

This, that *Qadi* ʿIyāḍ mentions, is amazing indeed. Makhlad ibn Khālid is certainly well-known, as we have explained. All guidance comes from God.

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i. Related by al-Bukhari, 5860.

ii. Related by al-Bukhari, 7441.

iii. Related by al-Bukhari, 3528, 6762, 3146, 4334 and 6761; al-Tirmidhī in a longer version, 3901; al-Nasā'ī, 2610.

iv. Related by al-Bukhari, 3778.
v. Related by al-Bukhari, 4333.
vi. This term refers to all the people of Makkah whom the Prophet set free when he took over the city.
vii. Related by al-Bukhari, 4330 and in a shorter version, 7245.
viii. Related by al-Bukhari, 3150 and 4337.
ix. Related by al-Bukhari, 3405, 4336, 6059, 6100, 6291 and 6336.
x. According to Islamic rules, one-fifth of what is gained in war goes to the Prophet as head of the Muslim state. After the Prophet, it goes to the ruler of the Muslim state to spend on what serves the interests of the Muslim community, particularly poor and needy people.

CHAPTER 48

DESCRIPTION OF THE KHAWARIJ

[2111–142]. (Dar al-Salam 2316) Muhammad ibn Rumḥ ibn al-Muhājir narrated: al-Layth reported; from Yaḥyā ibn Saʿīd; from Abu al-Zubayr; from Jābir ibn ʿAbdullāh. He said: **‘A man came to God’s Messenger as he was at al-Jiʿranah, on his way back from Ḥunayn. Bilal had silver in his robe and God’s Messenger was taking from it and giving it to people. The man said: “Muhammad, be fair”. The Prophet said: “Woe to you! Who will be fair if I am unfair? A failure and a loser you are if I am unfair”. ʿUmar ibn al-Khaṭṭab said: “Messenger of God, permit me to kill this hypocrite”. The Prophet said: “Far be it from me! That people should say that I kill my companions! This man and his associates recite the Qur’an, but it does not go beyond their throats. They go through it as an arrow passes through game”.’**

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْـمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أَتَى رَجُلٌ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْجِعْرَانَةِ، مُنْصَرَفَهُ مِنْ حُنَيْنٍ. وَفِي ثَوْبِ بِلاَلٍ فِضَّةٌ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْبِضُ مِنْهَا يُعْطِي النَّاسَ. فَقَالَ: يَا مُحَمَّدُ، اعْدِلْ. قَالَ: «وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟ لَقَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ

اعْدِلَ». فَقَالَ عُمَرُ بْنُ الخَطابِ رَضِىَ الله عَنْهُ: دَعْنِي يَا رَسُولَ اللهِ فَأَقْتُلَ هَذَا الْـمُنَافِقَ. فَقَالَ: «مَعَاذَ اللهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي. إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ. يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2112–000]. (Dar al-Salam 2317) Muhammad ibn al-Muthannā narrated: ʿAbd al-Wahhāb al-Thaqafī narrated; he said: I heard Yaḥyā ibn Saʿīd say: Abu al-Zubayr reported to me; that he heard Jābir ibn ʿAbdullāh [H]. Also, Abu Bakr ibn Abi Shaybah narrated: Zayd ibn al-Ḥubāb narrated; Qurrah ibn Khālid narrated to me; Abu al-Zubayr narrated to me; from Jābir ibn ʿAbdullāh; that **‘The Prophet was distributing war gains…’. He narrated the hadith.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ مَغَانِمَ. وَسَاقَ الْحَدِيثَ.

[2113–143]. (Dar al-Salam 2318) Hannād ibn al-Sariy narrated:[i] Abu al-Aḥwaṣ narrated; from Saʿīd ibn Masrūq; from ʿAbd al-Raḥmān ibn Nuʿm; from Abu Saʿīd al-Khudrī. He said: **‘ʿAli was in Yemen when he sent a piece of gold to God’s Messenger (peace be upon him). God’s Messenger divided it between four people: al-Aqraʿ ibn Ḥabis al-Ḥanẓali, ʿUyaynah ibn Badr al-Fazari; ʿAlqamah ibn ʿUlathah al-ʿAmiri, affiliated to Bani**

Kilab, and Zayd al-Khayr al-Ṭa’i, affiliated to Bani Nabhan. The Quraysh were angry. They said: “Are the chiefs of Najd to be given and we ignored?” God’s Messenger said: “I have done this only to win their hearts”. A man with a thick beard, high cheek bones, deep eyes, a protruding forehead bone and shaven head came and said: “Fear God, Muhammad!” God’s Messenger said: “Who obeys God if I disobey Him? He trusts me with the entire population of the earth and you will not trust me!” The man then went away. A man among those present (thought to be Khalid ibn al-Walid) requested permission to kill the man. God’s Messenger said: “Some of this one’s offspring will recite the Qur’an, but it does not go beyond their throats. They will kill Muslims and leave idolaters alone. They shall pass through Islam just like an arrow passes through [wild] game. If I encounter them, I shall kill them like the ʿAd were destroyed”.’

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ - رَضِىَ اللَّهُ عَنْهُ - وَهُوَ بِالْيَمَنِ بِذَهَبَةٍ فِي تُرْبَتِهَا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَسَمَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَرْبَعَةِ نَفَرٍ: الأَقْرَعُ بْنُ حَابِسٍ الْحَنْظَلِيُّ وَعُيَيْنَةُ بْنُ بَدْرٍ الْفَزَارِيُّ وَعَلْقَمَةُ بْنُ عُلاَثَةَ الْعَامِرِيُّ ثُمَّ أَحَدُ بَنِي كِلاَبٍ وَزَيْدُ الْخَيْرِ الطَّائِيُّ ثُمَّ أَحَدُ بَنِي نَبْهَانَ. قَالَ: فَغَضِبَتْ قُرَيْشٌ، فَقَالُوا: أَتُعْطِي صَنَادِيدَ نَجْدٍ وَتَدَعُنَا؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي إِنَّمَا فَعَلْتُ ذَلِكَ لأَتَأَلَّفَهُمْ». فَجَاءَ رَجُلٌ كَثُّ اللِّحْيَةِ، مُشْرِفُ الْوَجْنَتَيْنِ، غَائِرُ الْعَيْنَيْنِ، نَاتِئُ الْجَبِينِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدُ. قَالَ:

فَقَالَ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ: «فَمَنْ يُطِعِ اللهَ إِنْ عَصَيْتُهُ؟ أَيَأْمَنُنِي عَلَى أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي؟» قَالَ: ثُمَّ أَدْبَرَ الرَّجُلُ، فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ - يُرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ - فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ مِنْ ضِئْضِئِ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ. يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

[2114–144]. (Dar al-Salam 2319) Qutaybah ibn Saʿīd narrated: ʿAbd al-Wāḥid narrated; from ʿUmārah ibn al-Qaʿqāʿ; ʿAbd al-Raḥmān ibn Abi Nuʿm narrated. He said: **‘I heard Abu Saʿid al-Khudri say: “ʿAli ibn Abi Ṭalib sent to God’s Messenger (peace be upon him), from Yemen, a piece of gold that had not been separated from its soil, in a tanned hide. He divided it between four people: ʿUyaynah ibn Ḥiṣn, al-Aqraʿ ibn Ḥabis, Zayd al-Khayl and the fourth was either ʿAlqamah ibn ʿUlathah or ʿAmir ibn al-Ṭufayl. One of his companions said: ‘We were better entitled to this than these’. The Prophet was informed of this. He said: ‘Will you not trust me? I am trusted by the One in Heaven. Revelations from on high come to me morning and evening’. A man with deep eyes, high cheek bones, protruding forehead bone, thick beard, shaven head and raised lower garment stood up and said: ‘Messenger of God, fear God’. The Prophet said: ‘Woe to you! Am I not the first man on earth to be God-fearing?’ The man then left. Khalid ibn al-Walid said: ‘Messenger of God, may I strike his neck?’ He said: ‘No. He may be one who prays’. Khalid said: ‘Many a person who prays may say with his tongue what is not in his heart’. God’s**

Messenger said: ‘I have not been commanded to search what is in people’s hearts or to open their abdomens’. He looked at him as he moved away and said: ‘Some of this one’s offspring will recite the Qur’an, and it is fresh but does not go beyond their throats. They shall pass through the religion just like an arrow passes through [wild] game’.”’ He added: ‘I think he also said: “If I encounter them, I shall kill them like the Thamud were destroyed”.’

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذَهَبَةٍ فِي أَدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِهَا. قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ حِصْنٍ وَالأَقْرَعِ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ وَالرَّابِعُ إِمَّا عَلْقَمَةُ بْنُ عُلاَثَةَ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهَذَا مِنْ هَؤُلاَءِ. قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ؟ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً». قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزَارِ، فَقَالَ: يَا رَسُولَ اللهِ اتَّقِ اللهَ. فَقَالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللهَ؟». قَالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ فَقَالَ: «لا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». قَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي

لمْ اومَرْ انْ انْقُبَ عَنْ قَلوبِ النّاسِ، وَلاَ اشَقَّ بُطونَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللهِ رَطْبًا، لاَ يُجَاوِزُ حَنَاجِرَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». قَالَ: أَظُنُّهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[2115–145]. (Dar al-Salam 2320) ʿUthmān ibn Abi Shaybah narrated: Jarīr narrated; from ʿUmārah ibn al-Qaʿqāʿ; with this chain of transmission: **the same but he said: ‘And ʿAlqamah ibn ʿUlathah and did not mention ʿAmir ibn al-Ṭufayl. He also said: ‘prominent forehead’, not: ‘protruding’. He added: ‘ʿUmar ibn al-Khaṭṭab stood up and said: “Messenger of God, may I strike his neck?” The Prophet said: “No”.’ He said: ‘Then [the man] went away. Khalid, God’s sword, stood up and said: “Messenger of God, may I strike his neck?” The Prophet said: “No”. He then said: “Some of this one’s offspring will recite God’s book, soft and fresh”.’**

ʿUmarah said: ‘I think he said: “If I encounter them, I shall kill them like the Thamud were destroyed”.’

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ قَالَ: وَعَلْقَمَةُ بْنُ عُلاَثَةَ وَلَمْ يَذْكُرْ عَامِرَ بْنَ الطُّفَيْلِ. وَقَالَ نَاتِئُ الْجَبْهَةِ وَلَمْ يَقُلْ نَاشِزُ. وَزَادَ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ، رَضِىَ اللهُ عَنْهُ، فَقَالَ: يَا رَسُولَ اللهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: «لا». قَالَ: ثُمَّ أَدْبَرَ، فَقَامَ إِلَيْهِ خَالِدُ سَيْفُ اللهِ فَقَالَ: يَا رَسُولَ اللهِ أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: «لا». فَقَالَ: «إِنَّهُ سَيَخْرُجُ مِنْ

ضِئْضِئِ هَذَا قَوْمٌ يَتْلونَ كِتَابَ اللهِ ليِّنًا رَطبًا. وَقَالَ: قَالَ عُمَارَةُ حَسِبْتُهُ قَالَ: "لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[2116–146]. (Dar al-Salam 2321) Ibn Numayr narrated: Ibn Fuḍayl narrated; from ʿUmārah ibn al-Qaʿqāʿ; with this chain of transmission. He said: **‘He divided it between four people: Zayd al-Khayr, al-Aqraʿ ibn Ḥabis, ʿUyaynah ibn Ḥiṣn and ʿAlqamah ibn ʿUlathah or ʿAmir ibn al-Ṭufayl’. He said: ‘protruding forehead’, like ʿAbd al-Waḥid’s narration. He also said: ‘Some of this one’s offspring’ but did not mention: ‘If I encounter them, I shall kill them like the Thamud were destroyed’.**

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ وَقَالَ بَيْنَ أَرْبَعَةِ نَفَرٍ: زَيْدُ الْخَيْرِ وَالأَقْرَعُ بْنُ حَابِسٍ وَعُيَيْنَةُ بْنُ حِصْنٍ وَعَلْقَمَةُ بْنُ عُلاَثَةَ أَوْ عَامِرُ بْنُ الطُّفَيْلِ. وَقَالَ نَاشِزُ الْجَبْهَةِ. كَرِوَايَةِ عَبْدِ الْوَاحِدِ. وَقَالَ إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ، وَلَمْ يَذْكُرْ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[2117–147]. (Dar al-Salam 2322) Muhammad ibn al-Muthannā narrated:[ii] ʿAbd al-Wahhāb narrated; he said: I heard Yaḥyā ibn Saʿīd say: Muhammad ibn Ibrāhīm reported; from Abu Salamah and ʿAṭā’ ibn Yasār; that **they went to Abu Saʿid al-Khudri and asked him about the Ḥaruris: ‘Have you heard God’s Messenger mentioning them?’ He said: ‘I do not know the Ḥaruris, but I heard God’s Messenger (peace be upon him) say: “There shall split in this community (and he did not say: from this community) people, and you will think little of your prayer**

when you compare it to theirs. They shall recite the Qur’an, but it will not go beyond their throats. They shall pass through religion like an arrow passes through game. The archer will look at his arrow – its blade, its head – and examine its end to find out whether there is any blood stain”.’

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ، أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلاَهُ عَنِ الْحَرُورِيَّةِ: هَلْ سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُهَا؟ قَالَ: لاَ أَدْرِي مَنِ الْحَرُورِيَّةُ، وَلَكِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَخْرُجُ فِي هَذِهِ الأُمَّةِ، وَلَمْ يَقُلْ مِنْهَا، قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، فَيَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حُلُوقَهُمْ - أَوْ حَنَاجِرَهُمْ - يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَى سَهْمِه، إِلَى نَصْلِهِ، إِلَى رِصَافِهِ، فَيَتَمَارَى فِي الْفُوقَةِ هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَىْءٌ».

[2118–148]. (Dar al-Salam 2323) Abu al-Ṭāhir narrated to me: ʿAbdullāh ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Abu Salamah ibn ʿAbd al-Raḥmān reported to me; from Abu Saʿīd al-Khudrī [H]. Also, Ḥarmalah ibn Yaḥyā and Ahmad ibn ʿAbd al-Raḥmān al-Fihrī narrated to me; both said: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Abu Salamah ibn ʿAbd al-Raḥmān and al-Ḍaḥāāk al-Hamdānī reported to me; that Abu Saʿīd al-Khudrī said: **‘We were at God’s Messenger’s as he was distributing something, when Dhul-Khuwayṣirah, a man**

from the Tamim tribe, came to him. He said: “Messenger of God, be fair”. God’s Messenger (peace be upon him) said: “Woe to you! Who will be fair if I am unfair? A failure and a loser you are if I am unfair”. ʿUmar ibn al-Khaṭṭab said: “Messenger of God, permit me to strike his neck”. God’s Messenger said: “Leave him alone. He has associates, and anyone of you will think little of his prayer and fasting when you compare them to theirs. They recite the Qur’an, but it does not go beyond their throats. They pass through Islam like an arrow passes through [wild] game. Its blade is examined, but nothing is seen on it; then its head is examined, but nothing is on it; then its wooden part is examined, but nothing is on it; then its feathers are examined, but nothing is on them. [The arrow] is faster than their excrement and blood. You recognise them by [the presence among them of] a black man – one of his upper arms is like a woman’s breast, or like a shaking piece of flesh. They shall rise at a time when people are disunited”.’

Abu Saʿīd said: ‘I testify that I heard this from God’s Messenger (peace be upon him) and I testify that ʿAlī ibn Abi Ṭālib fought them and I was with him. He gave orders to find that man, and he was found and brought to him. I looked at him and he was exactly as God’s Messenger had described’.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ح. وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الْفِهْرِيُّ، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَالضَّحَّاكُ الْهَمْدَانِيُّ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلمَ وَهُوَ يَقْسِمُ قَسْمًا اتَاهُ ذُو الخُوَيْصِرَةِ، وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللهِ اعْدِلْ. قَالَ: رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَيْلَكَ وَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟ قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَعْدِلْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ، رَضِيَ اللُه عَنْهُ: يَا رَسُولَ اللهِ ائْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ. يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يُنْظَرُ إِلَى نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيِّهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ، وَهُوَ القِدحُ، ثُمَّ يُنْظَرُ إِلَى قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ. سَبَقَ الْفَرْثَ وَالدَّمَ. آيَتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ».

قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، رَضِيَ اللُه عَنْهُ، قَاتَلَهُمْ وَأَنَا مَعَهُ. فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتُمِسَ فَوُجِدَ فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِي نَعَتَ.

[2119–149]. (Dar al-Salam 2324) Muhammad ibn al-Muthannā narrated to me: Ibn Abi ʿAdiy narrated; from Sulaymān; from Abu Naḍrah; from Abu Saʿīd; that **‘The Prophet mentioned a group who will be of his community, and they will rise at a period of**

disunity. Their distinctive mark will be shaved heads. He said: “They are the worst of people (or among the worst of people). They will be killed by the group nearest to the Truth”.’ He said: ‘The Prophet gave an example of them or said about them: “A man may shoot [wild] game (or he might have said: a target) and he looks at the blade but finds no trace of blood, and looks at the wooden part but sees no trace of blood, and looks at the grip but finds no trace of blood”.’ He said: ‘Abu Saʿid said: “You, the people of Iraq, have killed them”.’

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ قَوْمًا يَكُونُونَ فِي أُمَّتِهِ، يَخْرُجُونَ فِي فُرْقَةٍ مِنَ النَّاسِ، سِيمَاهُمُ التَّحَالُقُ. قَالَ: «هُمْ شَرُّ الْخَلْقِ - أَوْ مِنْ أَشَرِّ الْخَلْقِ. يَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ». قَالَ: فَضَرَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَهُمْ مَثَلاً، أَوْ قَالَ قَوْلاً: «الرَّجُلُ يَرْمِي الرَّمِيَّةَ - أَوْ قَالَ الْغَرَضَ - فَيَنْظُرُ فِي النَّصْلِ فَلاَ يَرَى بَصِيرَةً، وَيَنْظُرُ فِي النَّضِيِّ فَلاَ يَرَى بَصِيرَةً، وَيَنْظُرُ فِي الْفُوقِ فَلاَ يَرَى بَصِيرَةً». قَالَ: قَالَ أَبُو سَعِيدٍ: وَأَنْتُمْ قَتَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ.

[2120–150]. (Dar al-Salam 2325) Shaybān ibn Farrūkh narrated:[iii] al-Qāsim (who is Ibn al-Faḍl al-Ḥuddānī) narrated; Abu Naḍrah narrated; from Abu Saʿīd al-Khudrī. He said: **‘God’s Messenger (peace be upon him) said: “A group shall split away at a time when Muslims are disunited. They will be killed by one of the two groups that is closer to the Truth”.’**

حَدّثَنَا شَيْبَانُ بْنُ فَرَّوخَ، حَدّثَنَا الْقَاسِمُ، وَهُوَ ابْنُ الفَضْلِ الْحُدَّانِيُّ، حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْـمُسْلِمِينَ، يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَـقِّ».

[2121–151]. (Dar al-Salam 2326) Abu al-Rabīʿ al-Zahrānī and Qutaybah ibn Saʿīd narrated: Qutaybah said: Abu ʿAwānah narrated; from Qatādah; from Abu Naḍrah; from Abu Saʿīd al-Khudrī. He said: **‘God’s Messenger (peace be upon him) said: “My community shall be in two camps when a group shall split from between them. The ones closer to the Truth shall kill them”.’**

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «تَكُونُ فِي أُمَّتِي فِرْقَتَانِ، فَتَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ يَلِي قَتْلَهُمْ أَوْلاَهُمْ بِالْحَقِّ».

[2122–152]. (Dar al-Salam 2327) Muhammad ibn al-Muthannā narrated: ʿAbd al-Aʿlā narrated; Dāwūd narrated; from Abu Naḍrah; from Abu Saʿīd al-Khudrī; that **‘God’s Messenger (peace be upon him) said: “A group shall split away at a time when people are disunited. The group that is closer to the Truth shall undertake killing them”.’**

حَدَّثَنَا مُحَمَّدُ بْنُ الـمُثَنّى، حَدَّثَنَا عَبْدُ الاَعْلى، حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَمْرُقُ مَارِقَةٌ فِي فُرْقَةٍ مِنَ النَّاسِ فَيَلِي قَتْلَهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

[2123–153]. (Dar al-Salam[iv]) ʿUbaydullāh al-Qawārīrī narrated to me: Muhammad ibn ʿAbdullāh ibn al-Zubayr narrated; Sufyān narrated; from Ḥabīb ibn Abi Thābit; from al-Ḍaḥḥāk al-Mishraqī; from Abu Saʿīd al-Khudrī; from the Prophet (peace be upon him); narrating a hadith in which he mentions: **‘a group that arises at a time of disunity. One of the two groups that is closer to the Truth shall kill them’.**

حَدَّثَنِي عُبَيْدُ اللهِ الْقَوَارِيرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ الضَّحَّاكِ الْمِشْرَقِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِي حَدِيثٍ ذَكَرَ فِيهِ قَوْمًا يَخْرُجُونَ عَلَى فُرْقَةٍ مُخْتَلِفَةٍ. يَقْتُلُهُمْ أَقْرَبُ الطَّائِفَتَيْنِ مِنَ الْحَقِّ.

Text Explanation

In hadith No. 2111 and No. 2118, the Prophet says to the man who told him to be fair: ‘A failure and a loser you are if I am unfair’. This is also read as ‘A failure and a loser I am if I do not be fair’. In Arabic, the two forms are written in the same way, but the difference is in the case marker, which is normally not indicated in written form. The meaning of the second form is very clear, ‘a failure and a loser I am if I am unfair’. The other form means since you are a follower, you are a failure and a loser because you follow

one who is unfair. The first form, ‘a failure and a loser you are…’, is the better known one, but God knows best.

In hadith No. 2111, ʿUmar ibn al-Khaṭṭāb requests the Prophet’s permission to kill the man, and in other hadiths Khālid ibn al-Walīd sought the same permission. There is no contradiction here because each of the two requested such permission.

The Prophet describes this group as people who ‘recite the Qur’an but it does not go beyond their throats’. *Qadi* ʿIyāḍ said: ‘This bears two meanings. The first is that they do not understand the Qur’an and they do not benefit by what they recite of it. All they gain from it is their utterance of its words and what their throats do to pronounce it. The other meaning is that none of their actions are presented to God and their recitation is unacceptable’.

The Prophet says that these people ‘pass through it like an arrow passes through wild game’. In another narration, they ‘pass through Islam’ and in a third version, they ‘pass through religion’. *Qadi* ʿIyāḍ said: ‘This means that they go out of it like an arrow which passes out the other side, with nothing of the blood or flesh of the bird or animal it has hit seen on it’. ‘Religion’ in this case is Islam, as God says: ‘The true religion in God’s sight is Islam’. (3: 19) Al-Khaṭṭābī said: ‘It means here “obedience”, which is to obey the ruler or the leader’. These hadiths are cited as evidence in support of the view of scholars who consider the Khawārij unbelievers. *Qadi* ʿIyāḍ quotes Imam al-Māzarī who says:

> Scholars differ concerning the Khawārij and whether they are unbelievers. Indeed, this question is almost more problematic than all else. I saw Abu al-Maʿālī when the Fiqh scholar ʿAbd al-Ḥaqq requested he discuss this question. Abu al-Maʿālī refrained from going into such discussion, apologising and saying that to make an error in such a question is to put oneself in a very difficult situation. ‘To consider an unbeliever as a follower of the faith and to say that a Muslim is not so are very grave matters’. *Qadi* Abu Bakr al-Bāqillānī says something inconsistent on it, yet he is a great scholar. Al-Bāqillānī mentions that it is a very difficult question. Those

people did not openly state their unbelief but said things that lead to unbelief.

I will clear the problem for you and explain what causes it. A follower of the Muʿtazilah says that God is All-Knowing but He has no knowledge, and He is alive but has no life. This makes describing him as an unbeliever problematic. We know from the faith of Islam that whoever says that God is not alive or not all-knowing is an unbeliever. Moreover, it is impossible that one is knowing but has no knowledge. Can we, then, say that a follower of the Muʿtazilah who denies knowledge actually denies that God is knowing, which would make him an unbeliever according to the unanimous view of Muslims? Do we also say that such a person does not benefit by saying that God is knowing when he negates His knowledge in the first place? Or should we say that such a person has acknowledged that God is knowing, and his denial of knowledge does not make him an unbeliever, even though it leads to the conclusion that He is not knowing? This is the essence of the problem.

The view of Imam al-Shāfiʿī and the great majority of scholars is that the Khawārij are not considered unbelievers. The same applies to the Qadariyyah, the majority of the Muʿtazilah and followers of other creeds. Al-Shāfiʿī said: ‘I accept the testimony of the followers of deviant creeds, except the Khaṭṭābiyyah’. The Khaṭṭābiyyah are a group of Shia who endorse any claim of anyone who belongs to their group without any attempt to ascertain its truth. Al-Shāfiʿī rejected their testimonies because of this, not because of their deviant creed, but God knows best.

In hadith No. 2113, the Prophet divides the piece of gold sent to him by ʿAlī, from Yemen, between four people, and one of them is ʿUyaynah ibn Badr al-Fazāri. In the next hadith narrated by Qutaybah, the name is ʿUyaynah ibn Ḥiṣn in some copies but ʿUyaynah ibn Badr in most copies. In hadith No. 2105, the name in all copies is ʿUyaynah ibn Ḥiṣn. All this is correct because Ḥiṣn was his father while Badr was his great-grandfather. He is thus affiliated to his father at times and to his great-grandfather at others because the latter was well known. His full name is ʿUyaynah ibn Ḥiṣn ibn Ḥudhayfath ibn Badr ibn ʿAmr ibn Juwayriyyah ibn Lawdhān ibn Thaʿlabah ibn ʿAdiy ibn Fazārah ibn Dīnār al-Fazārī.

In the same hadith, No. 2113, the name Zayd al-Khayr al-Ṭā'ī occurs, but it is mentioned in the next hadith as Zayd al-Khayl. Both are correct and he was known by both pronunciations. He was called Zayd al-Khayl in pre-Islamic days, but when he embraced Islam, the Prophet named him Zayd al-Khayr. [The Prophet gave him a much better name, as Zayd means 'increase' and al-Khayl means 'horses', while al-Khayr means 'goodness'. Thus, his name under Islam meant 'increase of goodness' after it had meant 'increase of horses'.]

In the same hadith, the Prophet says: 'If I encounter them, I shall kill them like the ʿĀd were destroyed'. This means causing their extinction, as God says of the ʿĀd: 'Can you see any trace of them now?' (69: 8) The hadith encourages fighting them, and it implies that ʿAlī had this very merit.

In hadith No. 2114, the four people who received a share of the piece of gold the Prophet divided are named, but it says: 'the fourth is either ʿAlqamah ibn ʿUlāthah or ʿĀmir ibn al-Ṭufayl'. Scholars said that the mention of ʿĀmir here is clearly wrong because he died several years earlier. The correct thing is to clearly say that it was ʿAlqamah ibn ʿUlāthah, as his name is clearly stated in the other hadiths, but God knows best.

In the same hadith, the Prophet says: 'I have not been commanded to search what is in people's hearts or open their abdomens'. This means that he is commanded to judge people according to what they profess, while their inner thoughts are left to God to judge. The Prophet stressed this meaning on several occasions, as he said: 'If they say this, they protect their blood and property, except in accordance with what is right and lawful. It is God who will hold them to account'. In another hadith, the Prophet said to one of his companions: 'Shouldn't you have looked into his heart?'

In hadith No. 2115, the Prophet says of the Khawārij that 'they recite God's book, soft and fresh'. *Qadi* ʿIyāḍ says that this is how the hadith is narrated by the majority of scholars in his area. He said: 'It means that they find it easy because they memorise much of it'. However, a different pronunciation of one of its words gives the hadith a different meaning, which is: 'they twist their tongues so as to alter its meaning'. This is stated by Ibn Qutaybah.

In hadith No. 2117, the narrator asks Abu Saʿīd al-Khudrī about the Ḥarūrīs. These are the Khawārij. They are given this name because they

encamped at Ḥarūrā’, a village in Iraq near Kufah, where they pledged to fight the Muslims. They are called the Khawārij, a name referring to a splinter group, because they split away from the Muslim community.

In the same hadith the Prophet says: ‘There shall split in this community (and he did not say: from this community) people…’. Al-Māzarī said: ‘This is clear evidence of the rich knowledge and profound insight of the Prophet’s companions, as they were accurate in reporting speech and distinguishing the meanings of words, looking at their subtle connotations. The Prophet mentions a group of people “in this community”, with the fact that “in” necessarily means that they are part of the community, not unbelievers’. It is unlike the preposition ‘from’, which suggests their going apart from the Muslim community. Nevertheless, in hadith No. 2127, narrated by ʿAlī, the Prophet says: ‘A group shall rise from my community…’. And in Abu Dharr’s narration: ‘There will be after me from my community…’. We have already mentioned the disagreement about their status. The correct view is that they are not considered unbelievers.

In hadith No. 2118 and No. 2119, the Prophet mentions how such people pass through religion and compares this to an arrow that goes right through a shot bird or animal. When the arrow is examined, no trace of blood is seen on any part of it because of the speed with which it travelled. In both hadiths, the Prophet mentions that this group will split away at a time when the Muslim community is disunited. This is what happened when they broke away at the time of the dispute between ʿAlī and Muʿāwiyah.

This sentence can also be read in a different way, one which means that ‘they break away from the best group’. *Qadi* ʿIyāḍ explains this as meaning ‘the best generation’ of the Muslim community, which is the generation of the Prophet’s companions. Alternatively, it may refer to ʿAlī and his group because they broke away from him as he was the caliph and the overall ruler of the Muslim state at the time. In this sense, the hadith provides argument in support of the Sunni view that ʿAlī was correct when he fought them. They were the rebels who disputed his authority. This is further supported by the Prophet’s statement in hadith No. 2120 and subsequent hadiths in this chapter: ‘They will be killed by one of the two groups that is closer to the Truth’. It was ʿAlī and his army who killed the Khawārij.

This hadith mentions several points that were clear miracles mentioned by the Prophet (peace be upon him). He mentioned this and it occurred as he stated. The hadith makes clear that the Muslim community will remain after the Prophet and that it will be powerful, which is the opposite of what his opponents alleged. It also identifies that the Muslim community will be disunited, with two opposing groups and that a splinter group will emerge. He also states that this splinter group will be too strict in their understanding of the religion, and their strictness will be in areas that do not admit such strictness. They will exaggerate prayer and Qur'anic recitation but will not abide by the rights and rules of Islam. On the contrary, they will move away from it. They will fight the people of the Truth and will be killed by them. They will include a man with the detailed description given by the Prophet. All this took place as the Prophet described, making his statement a miracle. All praise be to God.

In hadith No. 2119, the Prophet says of the Khawārij that 'their distinctive mark will be shaved heads'. Some people take this as indicating discouragement of shaving one's head, but the hadith does not support this view. It only mentions a distinctive mark, and such a mark could be permissible or forbidden. An authentic hadith related by Abu Dāwūd in his *Sunan* anthology mentions that the Prophet saw a young boy with a part of his head shaven. He said: 'Shave it all or leave it all'. This is clear in stating that shaving one's head is permissible. Our scholars say that head-shaving is permissible in all cases. However, in the case of a person who finds it difficult to attend to his hair, combing it and applying some ointments, it is desirable to shave it. On the other hand, for a man who finds such attention to his hair easy, it is more desirable to leave it.

The Prophet describes them in hadith No. 2119 as 'the worst of people, or among the worst of people'. This wording gives support to scholars who say that they were unbelievers. The majority of scholars, however, understand this expression as meaning 'the worst of Muslims'. The Prophet mentioned that they would be killed by the group closest to the Truth. In hadith No. 2121, he says: 'My community shall be in two camps when a group shall split from between them. The ones closer to the Truth shall kill them'. These hadiths clearly state that ʿAlī was right and his position was correct, while the other group, supporting Muʿāwiyah, were in the wrong in

their understanding of the situation. The hadith makes clear that both groups were believers, and that they are not ruled as non-believers or transgressors as a result of fighting the other group. This is our view and the view of other scholars.

Transmission

The chain of transmission of hadith No. 2123 includes the narrator, al-Ḍaḥḥāk al-Mishraqī. This is how his name is spelt to ensure that it is correctly pronounced. This is the correct name as mentioned by all scholars who wrote about similar and unfamiliar names, as well as those who wrote about names and dates. *Qadi* ʿIyāḍ mentions that some scholars spell his name as al-Mashriqī, but it is wrong. Scholars agree that he is affiliated to Mishraq, a clan of the tribe of Hamdān. He is indeed the same person mentioned in the chain of transmission of hadith No. 1118, where he is called al-Ḍaḥḥāk al-Hamdānī.

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i. Related by al-Bukhari, 3344, 4351, 7432 and in a shorter version 4667; Abu Dāwūd, 4764; al-Nasā'ī, 2577 and 4112.
ii. Related by al-Bukhari, 3610, 5058, 6163, 6931 and 6933; Ibn Mājah, 169.
iii. Related by Abu Dāwūd, 4667.
iv. This hadith is missing in Dar al-Salam's edition.

CHAPTER 49

ENCOURAGING KILLING THE KHAWARIJ

[2124–154]. (Dar al-Salam 2328-2329) Muhammad ibn ʿAbdullāh ibn Numayr and ʿAbdullāh ibn Saʿīd al-Ashajj narrated:[i] both from Wakīʿ; al-Ashajj said: Wakīʿ narrated; al-Aʿmash narrated; from Khaythamah; from Suwayd ibn Ghafalah. He said: **‘ʿAli said**: **“If in my discourse I attribute incorrectly something to God’s Messenger (peace be upon him), then to fall from the sky is easier for me than to attribute to him what he did not say. If I say to you my own words, then war is a trick. I heard God’s Messenger (peace be upon him) say: ‘There will spring up at the end of time a group of people of young age who are immature. They shall say some of the best that human beings say. They recite the Qur’an, but it does not go beyond their throats. They pass through the religion like an arrow passes through [wild] game. If you encounter them, kill them. Whoever kills them shall be rewarded for killing them by God on the Day of Judgement’.”’**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَعَبْدُ اللهِ بْنُ سَعِيدٍ الأَشَجُّ، جَمِيعًا عَنْ وَكِيعٍ، قَالَ الأَشَجُّ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ

يَقُلّ. وَإِذَا حَدّثْتُكمْ فِيمَا بَيْنِي وَبَيْنَكمْ فَإِنّ الحَرْبَ خَدْعَةٌ. سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

Isḥāq ibn Ibrāhīm narrated: ʿīsā ibn Yūnus reported [H]. Also, Muhammad ibn Abi Bakr al-Muqaddamī and Abu Bakr ibn Nāfiʿ narrated; both said: ʿAbd al-Raḥmān ibn Mahdī narrated; both from Sufyān; both from al-Aʿmash; with the same chain of transmission: **the same text.**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي، بَكْرٍ الْـمُقَدَّمِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ، قَالا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

[2125–000]. (Dar al-Salam 2330) ʿUthmān ibn Abi Shaybah narrated: Jarīr narrated [H]. Also, Abu Bakr ibn Abi Shaybah, Abu Kurayb and Zuhayr ibn Ḥarb narrated; they said: Abu Muʿāwiyah narrated; both from al-Aʿmash; with the same chain of transmission: **the same text but they do not mention in their narration: ‘They pass through the religion like an arrow passes through [wild] game’.**

حَدّثَنَا عُثْمَانُ بْنُ ابِي شَيْبَةَ، حَدّثَنَا جَرِيرٌ، ح. وَحَدّثَنَا ابُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا: «يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2126–155]. (Dar al-Salam 2331-2332) Muhammad ibn Abi Bakr al-Muqaddamī narrated:[ii] Ibn ʿUlayyah and Ḥammād ibn Zayd narrated [H]. Also, Qutaybah ibn Saʿīd narrated; Ḥammād ibn Zayd narrated [H]. And Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated (their text); they said: Ismāʿīl ibn ʿUlayyah narrated; from Ayyūb; from Muhammad; from ʿAbīdah; from ʿAlī. He said: **‘He mentioned the Khawarij and said: “Among them there is a man with a deformed or incomplete arm. If it were not for fear that you may slacken, I would have narrated to you what God has promised, through Muhammad’s own words (peace be upon him), those who kill them”. I said: “Did you, yourself, hear it from Muhammad (peace be upon him)?” He said: “Yes, by the Lord of the Kaʿbah! Yes, by the Lord of the Kaʿbah! Yes, by the Lord of the Kaʿbah!”’**

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْـمُقَدَّمِيُّ، حَدَّثَنَا ابْنُ عُلَيَّةَ وَحَمَّادُ بْنُ زَيْدٍ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لَهُمَا، قَالا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: ذَكَرَ الْخَوَارِجَ فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ - أَوْ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ - لَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللهُ الَّذِينَ

يَقْتُلونَهُمْ عَلى لِسَانِ مُحَمَّدٍ صَلى اللهُ عَلَيْهِ وَسَلمَ. قَالَ: قُلْتُ آنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ. إِي وَرَبِّ الْكَعْبَةِ. إِي وَرَبِّ الْكَعْبَةِ.

Muhammad ibn al-Muthannā narrated: Ibn Abi ʿAdiy narrated; from Ibn ʿAwn; from Muhammad; from ʿAbīdah. He said: **‘I shall not narrate to you anything other than what I heard from him’. He narrated from ʿAli a hadith similar to Ayyub’s narration, attributing it to the Prophet.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: لاَ أُحَدِّثُكُمْ إِلاَّ مَا سَمِعْتُ مِنْهُ. فَذَكَرَ عَنْ عَلِيٍّ، نَحْوَ حَدِيثِ أَيُّوبَ مَرْفُوعًا.

[2127–156]. (Dar al-Salam 2333) ʿAbd ibn Ḥumayd narrated:[iii] ʿAbd al-Razzāq ibn Hammām narrated; ʿAbd al-Malik ibn Abi Sulaymān narrated; Salamah ibn Kuhayl narrated; Zayd ibn Wahb al-Juhanī narrated to me; that **he was with ʿAli’s army that marched to fight the Khawarij. ʿAli said: People, I heard God’s Messenger (peace be upon him) say: ‘There shall rise from my community a group who recite the Qur’an: your recitation is nothing compared to their recitation, your prayer is nothing compared to their prayer, your fasting is nothing compared to their fasting. They recite the Qur’an, thinking that it supports them when it is against them. Their prayer does not go beyond their throats. They pass through Islam like an arrow passes through [wild] game’.**

[ʿAlī said] **Were the army who will fight them to know what will be credited to them, as stated by their Prophet, they would slacken in their efforts. The mark of this is that among them is**

a man who has the upper part of an arm but not the lower one. At the end of his upper arm is something like a nipple, with white hairs on it. Will you, then, go to Muʿawiyah and the people of Syria, leaving these to be in charge of your children and your property. By God, I hope that they are these people, as they have shed blood unlawfully and attacked people in their honour. March by God's name.

Salamah ibn Kuhayl said: Zayd ibn Wahb showed me the place, a stage [after stage], until he said: we passed by a bridge. When we met them and the Khawarij were led on that day by ʿAbdullah ibn Wahb al-Rasibi, he said to them: "Throw your spears and draw out your swords. I fear that they will appeal to you as they appealed to you on the Day of Ḥarura'". They retreated, threw their spears at a distance and drew their swords. But the people [with ʿAli] attacked them with their spears. He said: They were killed, some on top of others, but only two men [of ʿAli's army] were killed in that battle. ʿAli said: "Look for the one with the short arm". They looked for him but did not find him. ʿAli rose himself [to look for him] and saw some people killed on top of one another. He said: "Separate them". They found him next to the earth. ʿAli glorified God, then said: "God tells the truth, and His Messenger has delivered His message".

ʿAbidah al-Salmani went up to him and said: "*Amir al-Mu'minin*, by God, other than whom there is no deity, did you yourself hear this hadith from God's Messenger (peace be upon him)?" He said: "Yes, by God, other than whom there is no deity". He asked him on oath three times, and he swore to him.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا عَبْدُ الْـمَلِكِ بْنُ أَبِي سُلَيْمَانَ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ،

حَدّثَنِي زَيْدُ بْنُ وَهْبٍ الجُهَنِيَّ، انّهُ كانَ فِي الجَيْشِ الذِينَ كَانُوا مَعَ عَلِيٍّ، رَضِىَ اللُه عَنْهُ، الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ. فَقَالَ عَلِيٌّ رَضِىَ اللُه عَنْهُ: أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَءُونَ الْقُرْآنَ: لَيْسَ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ بِشَىْءٍ، وَلاَ صَلاَتُكُمْ إِلَى صَلاَتِهِمْ بِشَىْءٍ، وَلاَ صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَىْءٍ. يَقْرَءُونَ الْقُرْآنَ يَحْسِبُونَ أَنَّهُ لَهُمْ، وَهُوَ عَلَيْهِمْ. لاَ تُجَاوِزُ صَلاَتُهُمْ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَتَّكَلُوا عَنِ الْعَمَلِ. وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلاً لَهُ عَضُدٌ، وَلَيْسَ لَهُ ذِرَاعٌ. عَلَى رَأْسِ عَضُدِهِ مِثْلُ حَلَمَةِ الثَّدْيِ عَلَيْهِ شَعَرَاتٌ بِيضٌ. فَتَذْهَبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ، وَتَتْرُكُونَ هَؤُلاَءِ يَخْلُفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ؟ وَاللهِ إِنِّي لأَرْجُو أَنْ يَكُونُوا هَؤُلاَءِ الْقَوْمَ، فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرْحِ النَّاسِ، فَسِيرُوا عَلَى اسْمِ اللهِ.

قَالَ سَلَمَةُ بْنُ كُهَيْلٍ فَنَزَّلَنِي زَيْدُ بْنُ وَهْبٍ مَنْزِلاً، حَتَّى قَالَ مَرَرْنَا عَلَى قَنْطَرَةٍ، فَلَمَّا الْتَقَيْنَا وَعَلَى الْخَوَارِجِ يَوْمَئِذٍ عَبْدُ اللهِ بْنُ وَهْبٍ الرَّاسِبِيُّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ وَسُلُّوا سُيُوفَكُمْ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ. فَرَجَعُوا فَوَحَّشُوا بِرِمَاحِهِمْ وَسَلُّوا السُّيُوفَ، وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ. قَالَ: وَقُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ، وَمَا أُصِيبَ مِنَ النَّاسِ

يَوْمَئِذٍ إِلاَ رَجُلاَنِ. فَقَالَ عَلِيٌّ رَضِىَ الله عَنْهُ : التَمِسُوا فِيهِمُ الْـمُخْدَجَ. فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ. فَقَامَ عَلِيٌّ رَضِىَ اللّٰه عَنْهُ بِنَفْسِهِ، حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ قَالَ: أَخِّرُوهُمْ. فَوَجَدُوهُ مِمَّا يَلِي الأَرْضَ، فَكَبَّرَ ثُمَّ قَالَ: صَدَقَ اللهُ وَبَلَّغَ رَسُولُهُ.

قَالَ: فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ: يَا أَمِيرَ الْـمُؤْمِنِينَ، اللهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ: لَسَمِعْتَ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: إِي وَاللهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ. حَتَّى اسْتَحْلَفَهُ ثَلاَثًا وَهُوَ يَحْلِفُ لَهُ.

[2128–157]. (Dar al-Salam 2334) Abu al-Ṭāhir and Yūnus ibn ʿAbd al-Aʿlā narrated to me: both said: ʿAbdullāh ibn Wahb reported; ʿAmr ibn al-Ḥārith reported to me; from Bukayr ibn al-Ashajj; from Busr ibn Saʿīd; from ʿUbaydullāh ibn Abi Rāfiʿ, God’s Messenger’s *mawla*; that **‘when the Ḥaruris rebelled, he [meaning ʿUbaydullah] was with ʿAli ibn Abi Ṭalib. They said: “Judgement belongs to none other than God”. ʿAli said: “This is a word of truth, but they use it in support of falsehood. God’s Messenger (peace be upon him) described some people and I see these people meeting his description: ‘They say the truth with their tongue, but with them, it does not go beyond this (pointing to his throat). They are among God’s creation whom He dislikes most. One of them is black, with one of his arms having something like a sheep’s nipple or a [woman’s] breast nipple’.” When ʿAli [and his army] killed them, he said: “Look [for him]”. They looked but could not find anything. He said: “Go back [and search]. By God, I have not lied, and I was not told an untruth”. He repeated this twice or three times. They**

then found him at a ruined place. They brought his body until they put him before him [i.e., ʿAli].’ ʿUbaydullah said: ‘I was present with them during all this, and I [heard] what ʿAli said about them’.

Yūnus added in his narration: Bukayr said: **‘A man narrated to me, from Ibn Ḥunayn that he said: “I saw that black man”.’**

حَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّ الْحَرُورِيَّةَ لَـمَّا خَرَجَتْ وَهُوَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللهُ عَنْهُ، قَالُوا: لاَ حُكْمَ إِلاَّ للهِ. قَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ. إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَفَ نَاسًا إِنِّي لأَعْرِفُ صِفَتَهُمْ فِي هَؤُلاَءِ: «يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ لاَ يَجُوزُ هَذَا مِنْهُمْ، وَأَشَارَ إِلَى حَلْقِهِ. مِنْ أَبْغَضِ خَلْقِ اللهِ إِلَيْهِ. مِنْهُمْ أَسْوَدُ إِحْدَى يَدَيْهِ طُبْيُ شَاةٍ أَوْ حَلَمَةُ ثَدْيٍ». فَلَمَّا قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: انْظُرُوا. فَنَظَرُوا فَلَمْ يَجِدُوا شَيْئًا، فَقَالَ: ارْجِعُوا فَوَاللهِ مَا كَذَبْتُ وَلاَ كُذِبْتُ. مَرَّتَيْنِ أَوْ ثَلاَثًا. ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ. قَالَ عُبَيْدُ اللهِ: وَأَنَا حَاضِرُ ذَلِكَ مِنْ أَمْرِهِمْ. وَقَوْلِ عَلِيٍّ فِيهِمْ.

زَادَ يُونُسُ فِي رِوَايَتِهِ قَالَ بُكَيْرٌ وَحَدَّثَنِي رَجُلٌ عَنِ ابْنِ حُنَيْنٍ أَنَّهُ قَالَ: رَأَيْتُ ذَلِكَ الأَسْوَدَ.

Text Explanation

In hadith No. 2124, ʿAlī says to his people that when he speaks to them of his own discourse, not quoting the Prophet, then war is a trick. This means that he is giving his own opinion. *Qadi* ʿIyāḍ said that this makes it clear that at the time of war, it is permissible to resort to ambiguity and subtle references. It appears that he understood the hadith as indicating this meaning. ʿAlī quotes the Prophet as saying that this group, composed largely of young and immature people, will say some of the best human speech, such as their slogan, 'Judgement belongs solely to God'. They also said similar things, calling for the implementation of God's book, but God knows best.

The Prophet says in this hadith: 'If you encounter them, kill them. Whoever kills them shall be rewarded for killing them'. This is a clear statement that the Khawārij and rebels should be fought. This is unanimously agreed upon by scholars. *Qadi* ʿIyāḍ said: 'Scholars are unanimous that the Khawārij and similarly deviant people must be fought if they rebel, reject the stand of the Muslim community and declare their disobedience. They are fought after they have been warned and the issues have been clarified. God says: "Fight against the group that acts wrongfully until it reverts to God's commandment". (49: 9) However, no one who is wounded of their soldiers is killed, and no fleeing soldier is chased. Their captives are not killed, their property is not confiscated. If they do not declare their disobedience and do not prepare to fight the Muslim state, they are not fought. They are warned, admonished and called upon to repent. All this applies if their deviation does not take them out of the fold of Islam. If their deviation makes them unbelievers, the rules applicable to the apostates apply to them'.

Rebels who are not considered unbelievers benefit by inheritance and they are inherited when they die. In the case of war, no com-pensation is paid for those of them who are killed in the fighting. The same applies to their property which is lost or damaged in the war. Likewise, the more correct view is that they are not required to make good or compensate for what they destroy or pay compensation for those they kill during a fight. However, they have to pay and compensate for what they may destroy of

life and property when they are not fighting in battle. According to our scholars and the majority of scholars, none of their equipment or animals gained in war may be used. However, Abu Ḥanīfah says that it is permissible to use them, but God knows best.

In hadith No. 2127, Salamah said: ‘Zayd ibn Wahb showed me the place, a stage [after stage], until he said: we passed by a bridge’. This is how it occurs in most copies with the word ‘a stage’ mentioned once only, without what we added in brackets. Only in a few narrations is it given as ‘a stage after stage’. It is mentioned in this last form by Muhammad ibn Futūḥ al-Ḥumaydī in his book, *al-Jamʿ Bayn al-Ṣaḥīḥayn*. It is indeed what is meant here, which is he mentioned how the army moved, one stage after another until he stopped at the bridge where the fighting occurred. This is al-Dabrajān Bridge, as mentioned by al-Nasā’ī. It was there that ʿAlī addressed them and quoted these hadiths.

What happened when the battle started was that, on their com-mander’s advice, the Khawārij threw down their spears, [preferring close combat with swords], but ʿAlī’s army used their spears to attack them, using the advantage of the length of a spear. Only two of ʿAlī’s army were killed, while the Khawārij were killed on top of one another.

At the end of this hadith, ʿAbīdah asks ʿAlī under oath whether he himself heard what he reported from the Prophet. He repeats the question under oath three times because he wanted all those present to hear so that they would be certain of what the Prophet said, realising its miraculous nature. They would thus be clear in their minds that ʿAlī and his group were the closer of the two groups to the truth and that they were right to fight the Khawārij.

In hadith No. 2128, when the Khawārij faced ʿAlī and his army, they shouted: ‘Judgement belongs to none other than God’. ʿAlī said: ‘This is a word of truth, but they use it in support of falsehood’. This means that what they said was true, as it is stated in the Qur’an (12: 40), but the Khawārij used it in support of their objection to ʿAlī’s acceptance of the arbitration by which he hoped to avoid fighting against other Muslims.

Transmission

The second chain of transmission of hadith No. 2126 includes ‘from Muhammad from ʿAbīdah’. The last narrator is ʿAbīdah al-Salmānī. He is affiliated to Salmān, the first ancestor of a well-known tribe, which, in turn, is a branch of the Murād tribe, as stated by Abu Dāwūd al-Sijistānī. ʿAbīdah embraced Islam two years before the Prophet passed away, but he did not meet the Prophet. He heard hadiths from ʿUmar, ʿAlī, Ibn Masʿūd and other companions of the Prophet.

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i. Related by al-Bukhari, 3611, 5057 and 6930; Abu Dāwūd, 4767; al-Nasā’ī, 4113.
ii. Related by Abu Dāwūd, 4763; Ibn Mājah, 167.
iii. Related by Abu Dāwūd, 4768.

CHAPTER 50

THE KHAWARIJ – THE WORST OF CREATION

[2129–158]. (Dar al-Salam 2335) Shaybān ibn Farrūkh narrated:[i] Sulaymān ibn al-Mughīrah narrated; Ḥumayd ibn Hilāl narrated; from ʿAbdullāh ibn al-Ṣāmit; from Abu Dharr. He said: **‘God’s Messenger (peace be upon him) said: “Indeed, among my community (or: there shall be among my community) after me, some people will recite the Qur’an, but it will not go beyond their throats. They pass through religion like an arrow passes through [wild] game. They shall not return to it. They are the worst of people and creation’.**

Ibn al-Ṣāmit said: **‘I met Rafiʿ ibn ʿAmr al-Ghifari, al-Ḥakam al-Ghifari’s brother, and said to him:[ii] “Do you know a hadith I heard from Abu Dharr, saying so-and-so?” I mentioned the hadith to him. He said: “And I heard it from God’s Messenger (peace be upon him)”.’**

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْـمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِاللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ بَعْدِي مِنْ أُمَّتِي، أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي، قَوْمٌ يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حَلاَقِيمَهُمْ. يَخْرُجُونَ مِنَ الدِّينِ

كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثَمَّ لاَ يَعُودُونَ فِيهِ. هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

فَقَالَ ابْنُ الصَّامِتِ: فَلَقِيتُ رَافِعَ بْنَ عَمْرٍو الْغِفَارِيَّ، أَخَا الْحَكَمِ الْغِفَارِيِّ، قُلْتُ: مَا حَدِيثٌ سَمِعْتُهُ مِنْ أَبِي ذَرٍّ كَذَا وَكَذَا، فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ فَقَالَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2130–159]. (Dar al-Salam 2336) Abu Bakr ibn Abi Shaybah narrated: ʿAlī ibn Mushir narrated; from al-Shaybānī; from Yusayr ibn ʿAmr. He said: **‘I asked Sahl ibn Ḥunayf: “Did you hear the Prophet (peace be upon him) mention the Khawarij?” He said: “I heard him (and he pointed with his hand towards the east): ‘They are people who recite the Qur’an with their tongues, but it does not go beyond their throats. They pass through religion like an arrow passes through [wild] game’.”’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ: هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ سَمِعْتُهُ، وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ: «قَوْمٌ يَقْرَءُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ، لاَ يَعْدُو تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2131–000]. (Dar al-Salam 2337) Abu Kāmil narrated: ʿAbd al-Wāḥid narrated; Sulaymān al-Shaybānī narrated; with the same chain of transmission: **but he said: ‘There shall spring from it, groups’.**

وَحَدَّثَنَاهُ ابُو كَامِلٍ، حَدَّثَنَا عَبْدُ الوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، بِهَذَا الإِسْنَادِ، وَقَالَ: يَخْرُجُ مِنْهُ أَقْوَامٌ.

[2132–160]. (Dar al-Salam 2338) Abu Bakr ibn Abi Shaybah and Isḥāq narrated; both from Yazīd; Abu Bakr said: Yazīd ibn Ḥarūn narrated; from al-ʿAwwām ibn Ḥawshab; Abu Isḥāq al-Shaybānī narrated; from Usayr ibn ʿAmr; from Sahl ibn Ḥunayf; from the Prophet (peace be upon him): **‘Some people from the east, with shaved heads, shall lose their way’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ، جَمِيعًا عَنْ يَزِيدَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ أُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَتِيهُ قَوْمٌ قِبَلَ الْمَشْرِقِ مُحَلَّقَةٌ رُءُوسُهُمْ».

Text Explanation

Imam al-Nawawī has very little to say about these hadiths, as their message has been explained in the previous two chapters. He only mentions that ‘lose their way’ means that they err and do not follow the way of the truth.

Transmission

In the chain of transmission of hadith No. 2130, Yusayr ibn ʿAmr is mentioned while in hadith No. 2132, it is Usayr ibn ʿAmr. They are the same person and both pronunciations are correct.

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i. Related by Ibn Mājah, 170.

ii. Related by al-Bukhari, 6934.

CHAPTER 51

NO ZAKAT FOR GOD'S MESSENGER AND HIS HOUSEHOLD

[2133–161]. (Dar al-Salam 2339) ʿUbaydullāh ibn Muʿādh al-ʿAnbarī narrated:[i] my father narrated; Shuʿbah narrated; from Muhammad (who is Ibn Ziyād); he heard Abu Hurayrah say: **'Al-Ḥasan ibn ʿAli took one of the dates given in *ṣadaqah* and put it in his mouth. The Prophet said: "Stop! Stop! Throw it away. Do you not know that we cannot eat charity?"'**

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ، وَهُوَ ابْنُ زِيَادٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كِخْ كِخْ. ارْمِ بِهَا. أَمَا عَلِمْتَ أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ».

[2134–000]. (Dar al-Salam 2340) Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated: all from Wakīʿ; from Shuʿbah; with the same chain of transmission: **the same text but said: 'that charity is not permissible for us'.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ، وَقَالَ:

«انّا لا تَحِلّ لنَا الصَّدَقَة».

[2135–000]. (Dar al-Salam 2341) Muhammad ibn Bashshār narrated: Muhammad ibn Jaʿfar narrated [H]. Also, Ibn al-Muthannā narrated; Ibn Abi ʿAdiy narrated; both from Shuʿbah; with the same chain of transmission: **the same as Ibn Muʿadh, who said: ‘that we do not eat charity’.**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح. وَحَدَّثَنَا ابْنُ الْـمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ. كَمَا قَالَ ابْنُ مُعَاذٍ: «أَنَّا لا نَأْكُلُ الصَّدَقَةَ».

[2136–162]. (Dar al-Salam 2342) Ḥarūn ibn Saʿīd al-Aylī narrated to me: Ibn Wahb narrated; ʿAmr reported to me; that Abu Yūnus, Abu Hurayrah’s *mawla*, narrated to him; from Abu Hurayrah; from God’s Messenger (peace be upon him); that he said: **‘I may go back home and find a date dropped on my bed. I might pick it up to eat, but then I fear that it may be from charity, and so I would throw it away’.**

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي، ثُمَّ أَرْفَعُهَا لآكُلَهَا. ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا».

[2137–163]. (Dar al-Salam 2343) Muhammad ibn Rāfiʿ narrated: ʿAbd al-Razzāq ibn Hammām narrated; Maʿmar narrated; from Hammām ibn Munabbih; he said: this is what Abu Hurayrah narrated to us from Muhammad, God's Messenger (peace be upon him). He mentioned several hadiths, including: **'And God's Messenger (peace be upon him) said: "I may go back home and find a date dropped on my bed (or in my home) and I pick it up to eat. I then fear that it may be charity (or: from charity) and so I would throw it away".'**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ، مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَاللهِ إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي، أَوْ فِي بَيْتِي، فَأَرْفَعُهَا لآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً، أَوْ مِنَ الصَّدَقَةِ، فَأُلْقِيهَا».

[2138–164]. (Dar al-Salam 2344) Yaḥyā ibn Yaḥyā narrated:[ii] Wakīʿ reported; from Sufyān; from Manṣūr; from Ṭalḥah ibn Muṣarrif; from Anas ibn Mālik; that **'The Prophet found a date, and he said: "I would eat it, except for that it may be charity".'**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا».

[2139–165]. (Dar al-Salam 2345) Abu Kurayb narrated: Abu Usāmah narrated; from Zā’idah; from Manṣūr; from Ṭalḥah ibn Muṣarrif; Anas ibn Mālik narrated; that **‘God’s Messenger saw a date on his way. He said: “I would eat it, except for that it may be charity”.’**

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِتَمْرَةٍ بِالطَّرِيقِ، فَقَالَ: «لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا».

[2140–166]. (Dar al-Salam 2346) Muhammad ibn al-Muthannā and Ibn Bashshār narrated: both said: Muʿādh ibn Hishām narrated; my father narrated to me; from Qatādah; from Anas; that **‘The Prophet (peace be upon him) found a date and said: “I would eat it, except for that it may be charity”.’**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُعَاذُ بْنُ هِشَام، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا».

Text Explanation

The first hadith, No. 2133, mentions how the Prophet wanted his grandson to throw away a date he was eating because it was charity. This shows that children should be kept away from what is unlawful for adults. It is a guardian's duty to stop them from eating it. The Prophet says to his grandson: 'Do you not know that we cannot eat charity?' This sort of expression is used about something that is clearly forbidden, even if the addressee is not aware of it. It is like saying, how is it that you are unaware that zakat is unlawful for the Prophet and his household, who are the clans of Hāshim and al-Muṭṭalib. This is the view of al-Shāfiʿī and those who agree with him. This view is also shared by some Mālikī scholars. Abu Ḥanīfah and Mālik said: they are only the Hāshim clan. *Qadi* ʿIyāḍ said that some scholars say that the Prophet's household includes all the Quraysh. Aṣbagh, a Mālikī scholar, said that they are Quṣayy's descendants. The evidence supporting al-Shāfiʿī's view is that the Prophet said: 'The Hāshimīs and the Muṭṭalibīs are one group. He shared out between them the portion allocated to his relatives'.

As for voluntary *ṣadaqah*, al-Shāfiʿī mentions three views, the most correct of which is that it is forbidden for God's Messenger but lawful for members of his household. The second is that it is forbidden for him and for them, and the third view is that it is lawful for them all.[iii]

Is zakat also then forbidden for the *mawlas* of the Hāshim and the Muṭṭalib clans? Our scholars express two views, the more correct of which is that it is forbidden for them, as clearly indicated by the hadith narrated by Abu Rāfiʿ and later related by Muslim. The second view is that it is permissible for them. The ruling of prohibition is endorsed by Abu Ḥanīfah and all Kufi scholars, as well as some Mālikī scholars. Mālik adopts the ruling of permissibility. Ibn Baṭṭāl, a Mālikī scholar, claims that the disagreement concerns the *mawlas* of the Hāshim clan, while those of other clans are permitted to have it, according to a unanimous view. This is wrong. The more correct view according to our scholars is that it is forbidden for the *mawlas* of both the Hāshim and the Muṭṭalib clans, and there is no distinction between the two, but God knows best.

The Prophet says in hadith No. 2134: ‘Charity is not permissible for us’. The apparent meaning is that both zakat and voluntary charity are forbidden for him. The previous discussion applies to both.

In hadith No. 2136, the Prophet says: ‘I may go back home and find a date dropped on my bed. I might pick it up to eat, but then I fear that it may be from charity, and so I would throw it away’. This hadith shows that *ṣadaqah*, or voluntary charity, was forbidden for him to take and that there was no difference in this respect between obligatory zakat and voluntary charity because the Prophet said: ‘from charity’, using the Arabic definite article ‘al’, which makes the word cover both types. The hadith also shows the care the Prophet took to avoid what was forbidden because eating such a date was not forbidden to him for just the mere possibility of its being from charity. It is his careful avoidance of any doubtful source.

In hadith No. 2139, the Prophet is said to have seen a date on his way and said: ‘I would eat it, except for the fact that it may be charity’. Again, this shows his care. Also, the hadith shows that a date, and similarly trifling matters found in the street, need not be advertised so as the person who dropped it will come forward to claim it. Indeed, they are permissible to eat or use straightaway. The Prophet left it because of fearing that it might be charity, not because it was a lost article. This ruling is agreed upon by scholars who explain it on account that normally the owner does not try to find it, but simply forgets about it, and God knows best.

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i. Related by al-Bukhari, 1491 and 3072.

ii. Related by al-Bukhari, 2055 and 2431.

iii. This shows that the question does not have a clear ruling stated in an authentic text. Hence, scholars express the same three views.

CHAPTER 52

NO ZAKAT OFFICERS FROM MEMBERS OF THE PROPHET'S HOUSEHOLD

[2141–167]. (Dar al-Salam 2347) ʿAbdullāh ibn Muhammad ibn Asmā' al-Ḍubaʿī narrated to me:[i] Juwayriyyah narrated; from Mālik; from al-Zuhrī; that ʿAbdullāh ibn ʿAbdullāh ibn Nawfal ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib narrated to him; that ʿAbd al-Muṭṭalib ibn Rabīʿah ibn al-Ḥārith narrated to him: **'Rabiʿah ibn al-Ḥarith and al-ʿAbbas ibn ʿAbd al-Muṭṭalib met. They said: "By God, we better send these two youths (meaning myself and al-Faḍl ibn ʿAbbas) to God's Messenger to speak to him, and he can appoint them to collect [people's] zakat. They can fulfil a task others are fulfilling and they can get what other people get". As they were discussing this, ʿAli ibn Abi Ṭalib came and stopped with them. They mentioned it to him. ʿAli ibn Abi Ṭalib said: "Do not do it. By God, he will not agree". Rabiʿah ibn al-Ḥarith took him aside and said: "By God, you only say this out of envy. By God, we did not envy you when you became God's Messenger's son-in-law". ʿAli said: "Send them". They went, and ʿAli lay down.'**

'When God's Messenger finished the Ẓuhr Prayer, we went ahead of him to his apartment and stopped at it until he came. He held our ears and said: "What is your secret"? He then went in and we went in with him. On that day, he was at Zaynab bint Jaḥsh's. Each one of us urged the other to speak,

then one of us spoke and said: “Messenger of God, you are the most caring and the kindest of people. We are at marriageable age, and we have come so that you may appoint us to collect some of the due zakat. We will deliver to you as others deliver, and we will get our shares as others do”. He remained silent for a long while until we felt we needed to speak to him [again]. Zaynab indicated to us from behind her screen not to speak to him. He then said: “Charity is not lawful for Muhammad’s family. It is to cleanse people. Call me Maḥmiyah (who was in charge of the one-fifth share [of war gains]) and Nawfal ibn al-Ḥarith ibn ʿAbd al-Muṭṭalib”. They came and he said to Maḥmiyah: “Marry your daughter to this lad” (pointing to al-Faḍl ibn ʿAbbas) and he did. And he said to Nawfal ibn al-Ḥarith: “Marry your daughter to this lad” (pointing to me) and he did. He then said to Maḥmiyah: “Give such-and-such from the one-fifth as dowry on their behalf”.’

Al-Zuhrī said: **‘He did not specify it to me’.**

حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ عَبْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْـمُطَّلِبِ، حَدَّثَهُ أَنَّ عَبْدَ الْـمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ قَالَ اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ وَالْعَبَّاسُ بْنُ عَبْدِ الْـمُطَّلِبِ فَقَالاَ وَاللهِ لَوْ بَعَثْنَا هَذَيْنِ الْغُلاَمَيْنِ، قَالا لِي وَلِلْفَضْلِ بْنِ عَبَّاسٍ، إِلَى رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَاهُ، فَأَمَّرَهُمَا عَلَى هَذِهِ الصَّدَقَاتِ، فَأَدَّيَا مَا يُؤَدِّي النَّاسُ وَأَصَابَا مِمَّا يُصِيبُ النَّاسُ. قَالَ: فَبَيْنَمَا هُمَا فِي ذَلِكَ، جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَوَقَفَ عَلَيْهِمَا، فَذَكَرَا لَهُ ذَلِكَ. فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: لاَ تَفْعَلا، فَوَاللهِ مَا هُوَ بِفَاعِلٍ. فَانْتَحَاهُ رَبِيعَةُ

بْنُ الحَارِثِ فَقَالَ: وَاللهِ مَا تَصْنَعُ هَذَا إِلاَ نَفَاسَةً مِنْكَ عَلَيْنَا. فَوَاللهِ لَقَدْ نِلْتَ صِهْرَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَمَا نَفِسْنَاهُ عَلَيْكَ. قَالَ عَلِيٌّ: أَرْسِلُوهُمَا. فَانْطَلَقَا وَاضْطَجَعَ عَلِيٌّ.

قَالَ: فَلَمَّا صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ سَبَقْنَاهُ إِلَى الْحُجْرَةِ، فَقُمْنَا عِنْدَهَا حَتَّى جَاءَ فَأَخَذَ بِآذَانِنَا. ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرِّرَانِ». ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ، وَهُوَ يَوْمَئِذٍ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ. قَالَ: فَتَوَاكَلْنَا الْكَلاَمَ ثُمَّ تَكَلَّمَ أَحَدُنَا فَقَالَ: يَا رَسُولَ اللهِ أَنْتَ أَبَرُّ النَّاسِ وَأَوْصَلُ النَّاسِ، وَقَدْ بَلَغْنَا النِّكَاحَ. فَجِئْنَا لِتُؤَمِّرَنَا عَلَى بَعْضِ هَذِهِ الصَّدَقَاتِ، فَنُؤَدِّيَ إِلَيْكَ كَمَا يُؤَدِّي النَّاسُ، وَنُصِيبَ كَمَا يُصِيبُونَ. قَالَ: فَسَكَتَ طَوِيلاً حَتَّى أَرَدْنَا أَنْ نُكَلِّمَهُ. قَالَ: وَجَعَلَتْ زَيْنَبُ تُلْمِعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ أَنْ لاَ تُكَلِّمَاهُ. قَالَ: ثُمَّ قَالَ: «إِنَّ الصَّدَقَةَ لاَ تَنْبَغِي لآلِ مُحَمَّدٍ. إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ. ادْعُوَا لِي مَحْمِيَةَ، وَكَانَ عَلَى الْخُمُسِ، وَنَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ». قَالَ: فَجَاءَاهُ. فَقَالَ لِمَحْمِيَةَ: «أَنْكِحْ هَذَا الْغُلاَمَ ابْنَتَكَ»، لِلْفَضْلِ بْنِ عَبَّاسٍ، فَأَنْكَحَهُ. وَقَالَ لِنَوْفَلِ بْنِ الْحَارِثِ: «أَنْكِحْ هَذَا الْغُلاَمَ ابْنَتَكَ»، لِي. فَأَنْكَحَنِي. وَقَالَ لِمَحْمِيَةَ: «أَصْدِقْ عَنْهُمَا مِنَ الْخُمُسِ كَذَا وَكَذَا».

قَالَ الزُّهْرِيُّ: وَلَمْ يُسَمِّهِ لِي.

[2142–168]. (Dar al-Salam 2348) Ḥarūn ibn Maʿrūf narrated: Ibn Wahb narrated; Yūnus ibn Yazīd reported to me; from Ibn Shihāb;

from ʿAbdullāh ibn al-Ḥārith ibn Nawfal al-Hāshimī; that ʿAbd al-Muṭṭalib ibn Rabīʿah ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib reported to him; that his father Rabīʿah ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib and al-ʿAbbās ibn ʿAbd al-Muṭṭalib said to ʿAbd al-Muṭṭalib ibn Rabīʿah and al-Faḍl ibn ʿAbbās: **“Go to God’s Messenger…”. He narrated the hadith in the same terms as Malik’s narration. He said in his narration: ‘ʿAli put down his upper garment and lay down on it. He said: “I am Abu Ḥasan al-Qarm. By God, I shall not leave my place until your two sons come back to you with the answer to the request with which you sent them to God’s Messenger (peace be upon him)”.’**

He also said in his narration: ‘He then said to us: “These charities are for the cleansing of people, and they are unlawful to Muhammad and Muhammad’s household”.’ He also said: ‘Then God’s Messenger (peace be upon him) said: “Call me Maḥmiyah ibn Jaz’”, who was a man from the Asad tribe whom the Prophet appointed in charge of the one-fifth share’.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيِّ، أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَالْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ قَالا: لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ: ائْتِيَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ مَالِكٍ. وَقَالَ فِيهِ: فَأَلْقَى عَلِيٌّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ، وَقَالَ: أَنَا أَبُو حَسَنٍ الْقَرْمُ. وَاللَهِ لاَ أَرِيمُ مَكَانِي حَتَّى يَرْجِعَ إِلَيْكُمَا ابْنَاكُمَا بِحَوْرِ مَا بَعَثْتُمَا بِهِ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

وَقَالَ فِي الحَدِيثِ ثُمَّ قَالَ لنَا: «إِنّ هَذِهِ الصَّدَقَاتِ إِنّمَا هِيَ أَوْسَاخُ النَّاسِ، وَإِنَّهَا لاَ تَحِلُّ لِمُحَمَّدٍ، وَلاَ لآلِ مُحَمَّدٍ». وَقَالَ أَيْضًا: ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «ادْعُوَا لِي مَحْمِيَةَ بْنَ جَزْءٍ». وَهُوَ رَجُلٌ مِنْ بَنِي أَسَدٍ، كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَهُ عَلَى الأَخْمَاسِ.

Text Explanation

In this hadith, ʿAbd al-Muṭṭalib ibn Rabīʿah and al-Faḍl ibn ʿAbbās requested that the Prophet employ them as zakat collectors and pay them the share allocated for such workers. The Prophet tells them that ‘charity is unlawful for Muhammad’s family’. Thus, the hadith serves as evidence confirming that all charity is forbidden to the Prophet’s household, whether it is as wages for work done or because of their poverty or under anyone of the eight headings that define the beneficiaries of zakat. This is the correct view of our Shāfiʿī scholars. However, some of our scholars say that it is permissible for descendants of the Hāshim and Muṭṭalib clans to be employed as zakat collectors and earn the share allocated for this purpose because this represents wages for work done. However, this view has little support, and it is even false. This hadith is clear in refuting it.

The Prophet tells them that charity is to cleanse people. A literal translation renders the Prophet’s words as: ‘It is people’s dirt’. This highlights the reason for making charity prohibited for the Hāshimīs and Muṭṭalibīs, as they are honoured by their relation to the Prophet. What the Prophet meant by describing it as ‘people’s dirt’ is that its purpose is to cleanse them and their property, as God says in the Qur’an: ‘Take a portion of their money as charity, so that you may cleanse and purify them thereby’. (9: 103) Thus, it acts like a cleansing agent.

The Prophet tells Maḥmiyah to pay their dowries from the one-fifth share of war gains [which God has placed at the disposal of the Prophet and the Muslim government after him]. It may be that he meant that it should be

paid from the portion of that one-fifth which is allocated to the Prophet's relatives because both young men were his relatives. It may also be that the Prophet meant from his own share.

In the second hadith, ʿAlī describes himself as: 'I am Abu Ḥasan al-Qarm'. *Al-Qarm* means the distinguished one. The word originally applies to the chief camel. Al-Khaṭṭābī said: 'It means the one who is distinguished by his knowledge of the conduct of affairs and by his sagacity'. *Qadi* ʿIyāḍ gives different readings of this word. One of these is '*al-Qawm*', which means 'the people', and in this instance, it means 'the one who knows matters and gives the right decision'.

ʿAlī tells them that he will not leave his place until the youths come back and tell them the Prophet's answer. He uses for 'answer' a word that means a negative response. *Qadi* ʿIyāḍ said that this is more fitting with the general drift of the hadith.

In the second hadith, the Prophet tells them to call Maḥmiyah ibn Jaz', who was a man from the Asad tribe. *Qadi* ʿIyāḍ said: 'Most scholars, including the meticulous ones, and most narrators pronounce it, *Jaz*'. However, ʿAbd al-Ghanī ibn Saʿīd says that it is also said to be Jizīy, and it occurs in this form in some manuscripts in our areas. Abu ʿUbayd said: "According to us, it is *Jazz*".' Maḥmiyah is described as 'a man from the Asad tribe', but *Qadi* ʿIyāḍ said that he is known to belong to the tribe of Zabīd, not to the Asads.

Transmission

The chain of transmission of hadith No. 2142 runs as follows: 'Ḥarūn ibn Maʿrūf narrated: Ibn Wahb narrated; Yūnus ibn Yazīd reported to me; from Ibn Shihāb; from ʿAbdullāh ibn al-Ḥārith ibn Nawfal al-Hāshimī; that ʿAbd al-Muṭṭalib ibn Rabīʿah ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib reported to him'. This is how it is recorded in Muslim's *Ṣaḥīḥ* as reported by Yūnus from Ibn Shihāb. In the hadith before it, the chain of transmission mentions: 'Juwayriyyah narrated; from Mālik; from al-Zuhrī; that ʿAbdullāh ibn ʿAbdullāh ibn Nawfal…'. Both are correct. The basic narration is Mālik's. In Yūnus' narration, it is attributed to his grandfather. This is perfectly

acceptable. Al-Nasā’ī said: ‘We do not know anyone reporting this hadith from Mālik, other than Juwayriyyah ibn Asmā’’.

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i. Related by Abudd, 2985; al-Nasā’ī in a shorter version, 2608.

CHAPTER 53

THE PERMISSIBILITY OF GIFTS FOR THE PROPHET

[2143–169]. (Dar al-Salam 2349-2350) Qutaybah ibn Saʿīd narrated: Layth narrated [H]. Also, Muhammad ibn Rumḥ nar- rated; al-Layth reported; from Ibn Shihāb; that ʿUbayd ibn al-Sabbāq said: that Juwayriyyah, the Prophet's wife told him; that **'God's Messenger (peace be upon him) came in and asked: "Do you have any food?" She said: "No, by God, Messenger of God, except a bone from a sheep which my maid was given from charity". He said: "Bring it, it has gained its permissibility".'**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ بْنَ السَّبَّاقِ قَالَ: إِنَّ جُوَيْرِيَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا، فَقَالَ: «هَلْ مِنْ طَعَامٍ؟». قَالَتْ: لاَ وَاللهِ يَا رَسُولَ اللهِ، مَا عِنْدَنَا طَعَامٌ إِلاَّ عَظْمٌ مِنْ شَاةٍ أُعْطِيَتْهُ مَوْلاَتِي مِنَ الصَّدَقَةِ. فَقَالَ: «قَرِّبِيهِ فَقَدْ بَلَغَتْ مَحِلَّهَا».

Abu Bakr ibn Abi Shaybah, ʿAmr al-Nāqid and Isḥāq ibn Ibrāhīm narrated: all from Ibn ʿUyaynah; from al-Zuhrī; with the same chain of transmission: **a similar text.**

حَدّثَنَا ابُو بَكرِ بْنُ ابِي شَيْبَةَ وَعَمْرٌو النّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ: نَحْوَهُ

[2144–170]. (Dar al-Salam 2351) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[i] both said: Wakīʿ narrated [H]. Also, Muhammad ibn al-Muthannā and Ibn Bashshār narrated; both said: Muhammad ibn Jaʿfar narrated; both from Shuʿbah; from Qatādah; from Anas [H]. And ʿUbaydullāh ibn Muʿādh narrated (his text); my father narrated; Shuʿbah narrated; from Qatādah; he heard Anas ibn Mālik. He said: **‘Barirah gave the Prophet a gift of meat that she received as charity. He said: “To her, it is charity, but to us, it is a gift”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا وَكِيعٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، ح. وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أُهْدَتْ بَرِيرَةُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَحْمًا تُصُدِّقَ بِهِ عَلَيْهَا، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[2145–171]. (Dar al-Salam 2352) ʿUbaydullāh ibn Muʿādh narrated: my father narrated; Shuʿbah narrated [H]. Also, Mu-hammad ibn al-Muthannā and Ibn Bashshār narrated (Ibn al-Muthannā’s text); both said: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from al-Ḥakam; from Ibrāhīm; from al-Aswad; from ʿĀ’ishah: **‘And the Prophet was brought some cow meat. It was said:**

“This was given as charity to Barirah”. He said: “To her, it is charity, but to us, it is a gift”.’

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، وَاللَّفْظُ لاِبْنِ الْمُثَنَّى، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ: وَأُتِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ بَقَرٍ فَقِيلَ: هَذَا مَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[2146–172]. (Dar al-Salam 2353) Zuhayr ibn Ḥarb and Abu Kurayb narrated:[ii] both said: Abu Muʿāwiyah narrated; Hishām ibn ʿUrwah narrated; from ʿAbd al-Raḥmān ibn al-Qāsim; from his father; from ʿĀ’ishah. She said: **‘Three rulings were given concerning Barirah. People used to give her their charity and she would give us gifts. I mentioned this to the Prophet (peace be upon him) and he said: “It is charity given to her, but to you, it is a gift. Eat it”.’**

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، قَالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلاَثُ قَضِيَّاتٍ: كَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا وَتُهْدِي لَنَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَكُمْ هَدِيَّةٌ، فَكُلُوهُ».

[000–173]. (Dar al-Salam 2354) Abu Bakr ibn Abi Shaybah narrated:[iii] Ḥusayn ibn ʿAlī narrated; from Zā’idah; from Simāk;

from ʿAbd al-Raḥmān ibn al-Qāsim; from his father; from ʿĀ’ishah [H]. Also, Muhammad ibn al-Muthannā narrated; Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; he said: I heard ʿAbd al-Raḥmān ibn al-Qāsim say: I heard al-Qāsim narrating from ʿĀ’ishah; from the Prophet (peace be upon him): **the same text.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِ ذَلِكَ.

[2147–000]. (Dar al-Salam 2355) Abu al-Ṭāhir narrated to me:[iv] Ibn Wahb narrated; Mālik ibn Anas reported to me; from Rabīʿah; from al-Qāsim; from ʿĀ’ishah; from the Prophet: **the same text, except that he said: ‘And it is a gift from her to us’.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: «وَهُوَ لَنَا مِنْهَا هَدِيَّةٌ».

[2148–174]. (Dar al-Salam 2356) Zuhayr ibn Ḥarb narrated to me:[v] Ismāʿīl ibn Ibrāhīm narrated; from Khālid; from Ḥafṣah; from Umm ʿAṭiyyah. She said: **‘God’s Messenger (peace be upon him) sent me a sheep from the charity. I sent some of it to ʿĀ’ishah. When God’s Messenger (peace be upon him) came to ʿĀ’ishah, he said: “Have you got anything?” She said: “No, but**

Nusaybah has sent us some of the sheep you sent her”. He said: “It has gained its permissibility”.’

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: بَعَثَ إِلَىَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ مِنَ الصَّدَقَةِ، فَبَعَثْتُ إِلَى عَائِشَةَ مِنْهَا بِشَىْءٍ. فَلَمَّا جَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى عَائِشَةَ قَالَ: «هَلْ عِنْدَكُمْ شَىْءٌ؟». قَالَتْ: لا. إِلاَّ أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَيْنَا مِنَ الشَّاةِ الَّتِي بَعَثْتُمْ بِهَا إِلَيْهَا. قَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا».

Text Explanation

In hadith No. 2143 and No. 2148, the Prophet says about the meat Juwayriyyah's maid was given: 'It has gained its permissibility'. This means that the rulings applicable to charity had been removed and it was now permissible for the Prophet's household. This hadith serves as evidence in support of al-Shāfiʿī and scholars who agree with him that the meat of sacrifice may be sold by the one who receives it as a charity. Likewise, it becomes permissible to the one to whom it is given as a gift or who becomes its owner in some other way. Some Mālikī scholars, however, say that it is not permissible to sell any sacrificial meat one receives.

In hadith No. 2146, ʿĀ'ishah says that three rulings were given concerning Barīrah. In this hadith, one is mentioned, which is the Prophet's ruling: 'It is charity given to her, but to you it is a gift'. The other two are not mentioned here. They are: 1) when a slave is freed, he or she becomes an ally of the one who freed them; and 2) if a slave woman is set free and she is married to a slave, her marriage is dissolved. We will discuss all three in the Book of Marriage, God willing.

Transmission

Hadith No. 2144 has several chains of transmission. In one of them we have ‘both from Shuʿbah; from Qatādah; from Anas’, and in the next one ‘Shuʿbah narrated; from Qatādah; he heard Anas ibn Mālik’. Putting these two together makes clear that Qatādah was not misleading in his reporting. Although he reports ‘from Anas’ in the first chain of transmission, he clearly states in the second that he heard the hadith from him. We have explained on several occasions that a narrator who is graded as ‘misleading’ is unacceptable when he says that he is reporting ‘from’ his teacher, unless there is some other clear evidence that he heard the same hadith from his teacher. Here, Muslim points out that Qatādah heard this hadith from Anas ibn Mālik.

Hadith No. 2145 begins as follows: ‘from ʿĀ’ishah: and the Prophet was brought some cow meat…’. The text of the hadith begins with the conjunction ‘and’. This is how it occurs in most of the original manuscripts. However, in some manuscripts ‘and’ is not included. Both are correct. The conjunction ‘and’ refers to a part of the hadith which is not mentioned in this instance.

In hadith No. 2148, Nusaybah is mentioned. She is Umm ʿAṭiyyah, the narrator mentioned in the chain of the transmission of this hadith. Her name is also pronounced Nasībah.

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i. Related by al-Bukhari, 1495 and 2577; Abu Dāwūd, 1655; al-Nasā’ī, 3769.

ii. Related by al-Nasā’ī, 3448.

iii. Related by al-Bukhari, 2587; al-Nasā’ī, 3453, 3454 and 4657.

iv. Related by al-Bukhari, 5097, 5279 and 5430; al-Nasā’ī, 3765.

v. Related by al-Bukhari, 1446, 1494 and 2579.

CHAPTER 54

THE PROPHET ACCEPTED GIFTS AND RETURNED CHARITY

[2149–175]. (Dar al-Salam 2357) ʿAbd al-Raḥmān ibn Sallām al-Jumaḥī narrated: al-Rabīʿ (meaning Ibn Muslim) narrated; from Muhammad (who is Ibn Ziyād); from Abu Hurayrah; that **‘When the Prophet (peace be upon him) was brought some food, he would ask about it. If he was told that it was a gift, he would eat of it, and if he was told that it was charity, he would not eat of it’.**

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ، وَهُوَ ابْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ. فَإِنْ قِيلَ هَدِيَّةٌ أَكَلَ مِنْهَا، وَإِنْ قِيلَ صَدَقَةٌ لَمْ يَأْكُلْ مِنْهَا.

Text Explanation

This hadith shows the Prophet’s care and diligence as he wanted to make sure of the provenance of what he ate. It is clear that one should ask about the source and the nature of any food and drink that is presented to one.

CHAPTER 55

PRAYER FOR THE ONE WHO BRINGS SOME CHARITY

[2150–176]. (Dar al-Salam 2358) Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah, ʿAmr al-Nāqid and Isḥāq ibn Ibrāhīm narrated:[i] Wakīʿ reported; from Shuʿbah; from ʿAmr ibn Murrah; he said: I heard ʿAbdullāh ibn Abi Awfā [H]. Also, ʿUbaydullāh ibn Muʿādh narrated (his text); my father narrated; from Shuʿbah; from ʿAmr (who is Ibn Murrah); ʿAbullāh ibn Abi Awfā narrated. He said: **‘When some people brought their zakat to God’s Messenger (peace be upon him) he would say: “My Lord, bless them”. My father, Abu Awfa, brought him his zakat, and he said: “My Lord, bless Abu Awfa’s family”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ يَحْيَى: أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى، ح. وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرٍو، وَهُوَ ابْنُ مُرَّةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ». فَأَتَاهُ أَبِي أَبُو أَوْفَى بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

[2151–000]. (Dar al-Salam 2359) Ibn Numayr narrated: ʿAbdullāh ibn Idrīs narrated; from Shuʿbah; with the same chain of transmission: **the same text, except that he said: ‘Bless them’.**

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ: صَلِّ عَلَيْهِمْ

Text Explanation

The Prophet prayed for those who brought him their zakat. He did this in obedience of God's order: 'Take a portion of their money as charity, so that you may cleanse and purify them thereby, and pray for them, for your prayers are a source of comfort for them'. (9: 103) The well-known view of our school and all scholars is that a prayer for the person who pays zakat is a recommended sunnah, not a duty. The Ẓāhirī School of Fiqh says that it is a duty, relying on the apparent meaning of the above-quoted Qur'anic verse. The majority of scholars say that this order stated in the verse is of the type that indicates desirability because the Prophet sent Muʿadh and others of his companions to collect zakat and he did not order them to pray for its payers. This may be responded to by saying that these zakat collectors were well aware of the need to say such a prayer because they knew the Qur'anic verse. Scholars of the majority view respond saying that the Prophet's prayer was a source of comfort to people, while prayer by others is not so.

Al-Shāfiʿī recommends that such a prayer should be: 'May God reward you for what you have given and make it a source of purification for you. May He bless you with what you have retained'. Should the zakat collector say: 'My Lord, pray for this person…' [using the same words as the Qur'anic verse instructs the Prophet to say]? Most of our scholars say it is discouraged. This is the view of Ibn ʿAbbās, Mālik, Ibn ʿUyaynah and a number of early scholars. Some scholars say that in the light of this hadith, it is permissible and there is no discouragement.

Our scholars say that the formula 'My Lord, pray for this person…' is only usable for prophets. As for others, they may only be added when prophets have been mentioned. 'Prayer' is used by the earliest generations only for prophets (peace be upon them). We say that words like 'the Mighty and Exalted' are used only in reference to God. We do not use them when we speak of Prophet Muhammad, although he is mighty and exalted. Likewise, we do not say 'peace be upon him' when we mention Abu Bakr, even though there is nothing wrong with it from the point of view of its meaning.

Our scholars differ regarding the ruling disallowing such usage: is it discouraged, i.e., *makruh*, or forbidden, or merely a question of manners? There are three different views, but the most correct and best known is that it is discouraged because it is a sign of deviant people and we are told not to use their signs. When there is a clear order to refrain from something, then it is considered discouraged. Scholars agree that people other than prophets may be added to prophets in such prayers. We may say: 'My Lord, grant peace and blessings to Muhammad, his household, wives, progeny and followers'. The early scholars did not prevent it, and we are commanded to say it in the *tashahhud* in prayer and on other occasions. Shaikh Abu Muhammad al-Juwaynī, a leading Shāfiʿī scholar, said: 'Peace is equivalent to prayer, and it cannot be said specifically except to prophets because God, the Exalted, stated them together. It may not be specifically said in reference to someone who is absent. Thus, one may not say: "This person, peace be upon him, said this". However, addressing it to a living or dead person is a sunnah, as we say: "peace be to you" using the singular or the plural form'. But God knows best.

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i. Related by al-Bukhari, 1497, 4166, 6332 and 6359; Abu Dāwūd, 1590; al-Nasā'ī, 2458; Ibn Mājah, 1796

CHAPTER 56

PLEASING THE ZAKAT COLLECTOR

[2152–177]. (Dar al-Salam 2360) Yaḥyā ibn Yaḥyā narrated:[i] Hushaym reported [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Ḥafṣ ibn Ghiyāth and Abu Khālid al-Aḥmar narrated [H]. And Muhammad ibn al-Muthannā narrated; ʿAbd al-Wahhāb, Ibn Abi ʿAdiy and ʿAbd al-Aʿlā narrated; all of them from Dāwūd [H]. Also, Zuhayr ibn Ḥarb narrated (his text); Ismāʿīl ibn Ibrāhīm narrated; Dāwūd reported; from al-Shaʿbī; from Jarīr ibn ʿAbdullāh; that **‘God’s Messenger (peace be upon him) said: “When a zakat collector comes to you, let him leave feeling pleased with you”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَأَبُو خَالِدٍ الأَحْمَرُ ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ وَابْنُ أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَى، كُلُّهُمْ عَنْ دَاوُدَ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لَهُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: “إِذَا أَتَاكُمُ الْـمُصَدِّقُ فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ”.

Text Explanation

This hadith encourages kindness to zakat collectors and obedience to rulers and governors so that the Muslims remain united and friendly relations prevail in the Muslim community. This does not apply in the case when the collector demands what is not right. If he does, then he should not be obeyed or heeded. In a hadith narrated by Anas and related by al-Bukhari, the Prophet says: ‘When a person is asked to pay it as it is due, he should pay it. If he is asked to give more than what is due, he should not’. Our scholars differ as to the meaning of ‘he should not’. Most of them say: ‘He should not give the excess, but he should give what is due’. Some said: ‘He should not give him anything because when he demands excess, he becomes a transgressor, and he should be sacked. Therefore, he should not be given anything’, but God knows best.

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i. Related by al-Tirmidhi, 647 and 648; al-Nasā’ī, 2460; Ibn Mājah, 1802.

BOOK
OF
FASTING

CHAPTER 1

THE IMPORTANCE OF THE MONTH OF RAMADAN

[2153–1]. (Dar al-Salam 2361) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated:[i] they said: Ismāʿīl (who is Ibn Jaʿfar) narrated: from Abu Suhayl; from his father; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) said: “When Ramadan comes, the gates of Heaven are opened, the gates of Hell are closed and the satans are chained”.’**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: “إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ”.

[2154–2]. (Dar al-Salam 2362) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported; from Ibn Shihāb; from Ibn Abi Anas; that his father narrated to him that he heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said: “When Ramadan begins, the gates of mercy are opened, the gates of Hell are firmly closed and the satans are put in chains”.’**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، اخْبَرَنَا ابْنُ وَهْبٍ، اخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي أَنَسٍ، أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، رَضِيَ اللَّه عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الرَّحْمَةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

[2155–000]. (Dar al-Salam[ii]) Muhammad ibn Ḥātim and al-Ḥulwānī narrated to me: Yaʿqūb narrated; my father narrated; from Ṣāliḥ; from Ibn Shihāb; he said: Nāfiʿ ibn Abi Anas narrated; that his father narrated to him; that he heard Abu Hurayrah say: **‘God’s Messenger (peace be upon him) said: “When Ramadan starts…” adding the same text.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَالْحُلْوَانِيُّ، قَالا: حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي نَافِعُ بْنُ أَبِي أَنَسٍ، أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، رَضِيَ اللَّه عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ رَمَضَانُ»، بِمِثْلِهِ.

Text Explanation

Ṣiyam is the Arabic word for fasting and it means ‘abstain, refrain, etc.’ In an Islamic context, it means ‘a particular abstention, during a particular time, by a particular person, under certain conditions’.

In these hadiths, the Prophet says: ‘When Ramadan comes or begins’. This confirms the correct view expressed by al-Bukhari and many leading scholars that it is permissible, not discouraged, to refer to Ramadan, without saying ‘the month of Ramadan’. There are three views on this point. Some scholars say that it is not permissible to say Ramadan on its own in any situation. One must say, ‘the month of Ramadan’. This is the view of Mālikī scholars. They claim that Ramadan is one of the names of God, and therefore, it cannot be applied to anyone else without qualification. The majority of our scholars and Ibn al-Bāqillānī said that the name Ramadan may be used on its own, provided that the context gives a clear suggestion that the reference is to the month. Thus, it may be said: ‘We fasted during Ramadan’, ‘Ramadan is the best month of the year’, ‘The Night of Power occurs towards the end of Ramadan’, etc. In such cases, there is no discouragement of using the name on its own. What is discouraged is to say: Ramadan arrived, I love Ramadan, Ramadan will start, etc.

The third view is that of al-Bukhari and leading scholars which states that it is perfectly permissible to use the name Ramadan, with or without any contextual reference to the month. This is the correct view, and the other two are incorrect. A ruling of discouragement, i.e., *makruh*, can only be given on the basis of a clear order, and no such order is given in this case. Moreover, the claim that Ramadan is one of God’s names is false. No authentic text mentions this, and all that we have on this point is a report that lacks authenticity. God’s names are well-known and they are mentioned in clear and authentic texts. Furthermore, even if Ramadan is a name of God, it does not necessarily mean that using it, without qualifying it with the word ‘month’, is discouraged. The hadiths we have in this chapter clearly refute the first two views. Moreover, there are many instances in authentic hadiths where Ramadan is used without being qualified by the word ‘month’. We referred to many of these in the Book of Faith and elsewhere in this work, but God knows best.

In these hadiths, the Prophet says that when Ramadan starts ‘the gates of Heaven are opened, the gates of Hell are closed and the satans are chained’. *Qadi* ʿIyāḍ said:

> This may be a reference to what actually happens, and that the hadith means exactly what it says. Thus, the opening of the gates of Heaven and the closure of the gates of Hell and putting the satans in chains may signal the beginning of this great month, indicating its great sanctity. Thus, the chaining of the satans stops them from harming believers and trying to divert them. On the other hand, the hadith may be understood figuratively. In this case, the hadith refers to the rich reward God grants people and the forgiveness of their sins. Satans will be less able to tempt people to sin, and as such they become as if they are chained. Moreover, they may be restrained from certain things and kept away from some people. This understanding is confirmed by the second hadith which speaks of opening ‘the gates of mercy’. In a different hadith, ‘the rebellious devils are chained’.
>
> The opening of the gates of Heaven may also be a reference to what God opens for His servants of special opportunities to do good, such as fasting, night worship, and various other good actions, as well as refraining from many prohibited actions. These are means that take people to Heaven, and as such they are ways to enter it. The same applies to the closure of the gates of Hell and the chaining of satans. These refer to the fact that people refrain from disobedience of God.

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i. Related by al-Bukhari, 1898, 1899 and 3277; al-Nasā’ī, 2096, 2097, 2098, 2099, 2100, 2101 and 2102.

ii. In Dar al-Salam’s edition, this hadith is attached to the previous one.

CHAPTER 2

MOONSIGHTING FOR THE START AND END OF RAMADAN

[2156–3]. (Dar al-Salam 2363) Yaḥyā ibn Yaḥyā narrated:[i] he said: I read out to Mālik; from Nāfiʿ; from Ibn ʿUmar; from the Prophet (peace be upon him): **‘He mentioned Ramadan and said: “Do not fast until you have sighted the [new] moon, and do not end your fasting until you have sighted it. If it is cloudy, estimate it”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللُه عَنْهُما، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ: «لاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ، وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ. فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2157–4]. (Dar al-Salam 2364) Abu Bakr ibn Abi Shaybah narrated: Abu Usāmah narrated; from ʿUbaydullāh; from Nāfiʿ; from Ibn ʿUmar; that **‘God’s Messenger (peace be upon him) mentioned Ramadan and struck his hands together and said: “The month is such and such and such (hiding his one thumb in the third). Fast when you have sighted [the new moon] and end your fast when you have sighted it. If it is cloudy, count thirty days of it”.’**

حَدّثَنَا ابُو بَكرِ بْنُ ابِي شَيْبَةَ، حَدّثَنَا ابُو اسَامَةَ، حَدّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللُه عَنْهُما أَنَّ رَسُولَ اللهِ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ، فَضَرَبَ بِيَدَيْهِ فَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّالِثَةِ. فَصُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ. فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلاَثِينَ».

[2158–5]. (Dar al-Salam 2365) Ibn Numayr narrated: my father narrated; ʿUbaydullāh narrated; with the same chain of transmission. He said: **‘If it is cloudy count thirty’, in a similar text to Abu Usamah’s.**

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ، بِهَذَا الإِسْنَادِ وَقَالَ: «فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا ثَلاَثِينَ»، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

[2159–000]. (Dar al-Salam 2366) ʿUbaydullāḥ ibn Saʿid narrated: Yaḥya ibn Saʿid narrated; from ʿUbaydullāh; with the same chain of transmission. He said: **‘God’s Messenger (peace be upon him) mentioned Ramadan and said: “The month is twenty-nine [days]. The month is such and such and such”.’ He added: ‘Then count it’ but did not say ‘thirty’.**

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ، بِهَذَا الإِسْنَادِ. وَقَالَ ذَكَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَمَضَانَ فَقَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ. الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا». وَقَالَ: «فَاقْدِرُوا لَهُ»، وَلَمْ يَقُلْ: «ثَلاَثِينَ».

[2160–6]. (Dar al-Salam 2367) Zuhayr ibn Ḥarb narrated to me:[ii] Ismāʿīl narrated; from Ayyūb; from Nāfiʿ; from Ibn ʿUmar. He said: **‘God’s Messenger (peace be upon him) said: “The month is twenty-nine [days]. Do not fast until you have sighted it and do not end your fast until you have sighted it. If it is cloudy, estimate it”.’**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللُّه عَنْهُما قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَلاَ تَصُومُوا حَتَّى تَرَوْهُ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ. فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2161–7]. (Dar al-Salam 2368) Ḥumayd ibn Masʿadah al-Bāhilī narrated to me: Bishr ibn al-Mufaḍḍal narrated; Salamah (who is Ibn ʿAlqamah) narrated; from Nāfiʿ; from ʿAbullāh ibn ʿUmar. He said: **‘God’s Messenger (peace be upon him) said: “The month is twenty-nine [days]. When you have sighted the new moon, fast, and when you have sighted it [again], end your fast. If it is cloudy, estimate it”.’**

وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْـمُفَضَّلِ، حَدَّثَنَا سَلَمَةُ، وَهُوَ ابْنُ عَلْقَمَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، رَضِيَ اللُّه عَنْهُما، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَإِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2162–8]. (Dar al-Salam 2369) Ḥarmalah ibn Yaḥyā narrated to me:[iii] Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; he said: Sālim ibn ʿAbdullāh narrated to me; that ʿAbdullāh ibn ʿUmar said: **‘I heard God’s Messenger (peace be upon him) say: “When you have sighted it [i.e., the new moon], fast, and when you have sighted it [again], end your fast. If it is cloudy, estimate it”.’**

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ، رَضِيَ اللهُ عَنْهُما، قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2163–9]. (Dar al-Salam 2370) Yaḥyā ibn Yaḥyā, Yaḥyā ibn Ayyūb, Qutaybah ibn Saʿid and Ibn Ḥujr narrated: Ismāʿīl (who is Ibn Jaʿfar). (Yaḥyā ibn Yaḥyā said: ‘reported’ and the others said: ‘narrated’); from ʿAbdullāh ibn Dīnār; that he heard Ibn ʿUmar say: **‘God’s Messenger (peace be upon him) said: “The month is twenty-nine nights. Do not fast until you have sighted it [i.e., the new moon], and do not end your fast until you have sighted it, unless it is cloudy. If it is overcast, then estimate it”.’**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ. قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، رَضِيَ اللهُ عَنْهُما، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً.

لاَ تَصُومُوا حَتّى تَرَوْهُ، وَلاَ تُفْطِرُوا حَتّى تَرَوْهُ، إِلاَ انْ يُغَمَّ عَلَيْكُمْ. فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2164–10]. (Dar al-Salam 2371) Ḥarūn ibn ʿAbudullāh narrated: Rawḥ ibn ʿUbādah narrated; Zakariyyā’ ibn Isḥāq narrated; ʿAmr ibn Dīnār narrated; that he heard Ibn ʿUmar say: **‘I heard the Prophet (peace be upon him) say: “The month is such and such and such”, hiding his one thumb in the third’.**

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، رَضِيَ اللُه عَنْهُما، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا»، وَقَبَضَ إِبْهَامَهُ فِي الثَّالِثَةِ.

[2165–11]. (Dar al-Salam 2372) Ḥajjāj ibn al-Shāʿir narrated to me:[iv] Ḥasan al-Ashyab narrated; Shaybān narrated; from Yaḥyā; he said: and Abu Salamah reported to me; that he heard Ibn ʿUmar say: **‘I heard God’s Messenger (peace be upon him) say: “The month is twenty-nine [days]”.’**

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا حَسَنٌ الأَشْيَبُ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَمِعَ ابْنَ عُمَرَ، رَضِيَ اللُه عَنْهُما، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

[2166–12]. (Dar al-Salam 2373) Sahl ibn ʿUthmān narrated: Ziyād ibn ʿAbdullāh al-Bakkā’ī narrated; from ʿAbd al-Malik ibn

ʿUmayr; from Mūsā ibn Ṭalḥah; from ʿAbullāh ibn ʿUmar; from the Prophet (peace be upon him). He said: **‘The month is such and such and such: ten and ten and nine’.**

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، رَضِيَ اللَّه عَنْهُما، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا: عَشْرًا وَعَشْرًا وَتِسْعًا».

[2167–13]. (Dar al-Salam 2374) ʿUbaydullāh ibn Muʿadh narrated:[v] my father narrated; Shuʿbah narrated; from Jabalah; he said: I heard Ibn ʿUmar say: **‘God’s Messenger (peace be upon him) said: “The month is such and such and such”, clapping his hands twice with all their fingers but withdrawing the thumb of his right or left hand in the third’.**

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ، رَضِيَ اللَّه عَنْهُما، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الشَّهْرُ كَذَا وَكَذَا وَكَذَا»، وَصَفَّقَ بِيَدَيْهِ مَرَّتَيْنِ بِكُلِّ أَصَابِعِهِمَا، وَنَقَصَ فِي الصَّفْقَةِ الثَّالِثَةِ إِبْهَامَ الْيُمْنَى أَوِ الْيُسْرَى.

[2168–14]. (Dar al-Salam 2375) Muhammad ibn al-Muthannā narrated:[vi] Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from ʿUqbah (who is Ibn Ḥurayth); he said: I heard Ibn ʿUmar say: **‘God’s Messenger (peace be upon him) said: “The month is twenty-nine [days]”.’ Shuʿbah clapped his hands three times, hiding his thumb in the third.**

ʿ**Uqbah said: ‘I think he said: “The month is thirty [days]”,’ and clapped his hands three times.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ، وَهُوَ ابْنُ حُرَيْثٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، رَضِىَ اللُه عَنْهُما، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ». وَطَبَّقَ شُعْبَةُ يَدَيْهِ ثَلاَثَ مِرَارٍ، وَكَسَرَ الإِبْهَامَ فِي الثَّالِثَةِ.

قَالَ عُقْبَةُ: وَأَحْسِبُهُ قَالَ: «الشَّهْرُ ثَلاَثُونَ» وَطَبَّقَ كَفَّيْهِ ثَلاَثَ مِرَارٍ.

[2169–15]. (Dar al-Salam 2376) Abu Bakr ibn Abi Shaybah narrated:[vii] Ghudar narrated; from Shuʿbah [H]. Also, Muhammad ibn al-Muthannā and Ibn Bashshār narrated; Ibn al-Muthannā said: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from al-Aswad ibn Qays; he said: I heard Saʿid ibn ʿAmr ibn Saʿid; that he heard Ibn ʿUmar narrating; from the Prophet (peace be upon him). He said: **‘We are an unlettered community: we neither write nor calculate. The month is such and such and such’, hiding his thumb in the third, ‘and such and such and such’, meaning complete thirty.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْـمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرِو بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، رَضِىَ اللُه عَنْهُما، - يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى

اللهُ عَلَيْهِ وَسَلمَ قَالَ: «إِنّا امَّةٌ امِّيّةٌ لاَ نَكتُبُ وَلاَ نَحْسُبُ. الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، وَعَقَدَ الإِبْهَامَ فِي الثَّالِثَةِ، وَالشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا»، يَعْنِي تَمَامَ ثَلاَثِينَ.

[2170–000]. (Dar al-Salam[viii]) Muhammad ibn Ḥātim narrated it to me: Ibn Mahdī narrated; from Sufyān; from al-Aswad ibn Qays; with this chain of transmission: **but he did not mention ‘thirty’ in the second case.**

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ لِلشَّهْرِ الثَّانِي ثَلاَثِينَ.

[2171–16]. (Dar al-Salam 2377) Abu Kāmil al-Jaḥdarī narrated: ʿAbd al-Wāḥid ibn Ziyād narrated; al-Ḥasan ibn ʿUbaydullāh narrated; from Saʿd ibn ʿUbaydah. He said: **‘Ibn ʿUmar heard a man saying: “Tonight is the middle night [of the month]”. He asked him: “How do you know that it is the middle night?” [He said:] “I heard God’s Messenger (peace be upon him) say: ‘The month is such and such (pointing with his ten fingers twice) and such (but he pointed in the third with all his fingers, hiding his thumb)’.”’**

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنُ عُمَرَ، رَضِىَ اللُه عَنْهُما - رَجُلاً يَقُولُ اللَّيْلَةَ لَيْلَةُ النِّصْفِ فَقَالَ لَهُ مَا يُدْرِيكَ أَنَّ اللَّيْلَةَ النِّصْفُ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الشَّهْرُ هَكَذَا

وَهَكَذَا». وَاشَارَ بِاصَابِعِهِ العَشْرِ مَرَّتَيْنِ، «وَهَكَذَا» فِي الثَّالِثَةِ، وَأَشَارَ بِأَصَابِعِهِ كُلِّهَا وَحَبَسَ أَوْ خَنَسَ إِبْهَامَهُ.

[2172–17]. (Dar al-Salam 2378) Yaḥyā ibn Yaḥyā narrated:[ix] Ibrāhīm ibn Saʿd reported; from Ibn Shihāb; from Saʿid ibn al-Musayyib; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “When you have sighted the new moon, fast, and when you have sighted it, end your fast. If it is cloudy, fast thirty days”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّه عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا. فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلاَثِينَ يَوْمًا».

[2173–18]. (Dar al-Salam 2379) ʿAbd al-Raḥmān ibn Sallām al-Jumaḥī narrated: al-Rabīʿ (meaning Ibn Muslim) narrated; from Muhammad (who is Ibn Ziyād); from Abu Hurayrah; that **‘the Prophet (peace be upon him) said: “Fast when you have sighted it and end your fast when you have sighted it. If it is cloudy, complete the count”.’**

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ، وَهُوَ ابْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّه عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ. فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا الْعَدَدَ».

[2174–19]. (Dar al-Salam 2380) ʿUbaydullāh ibn Muʿadh narrated:[x] my father narrated; Shuʿbah narrated; from Mu-hammad ibn Ziyād. He said: **‘I heard Abu Hurayrah say: “Fast when you have sighted it and end your fast when you have sighted it. If it is cloudy, count thirty [days]”.’**

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، رَضِيَ اللُه عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ. فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ، فَعُدُّوا ثَلاَثِينَ».

[2175–20]. (Dar al-Salam 2381) Abu Bakr ibn Abi Shaybah narrated:[xi] Muhammad ibn Bishr al-ʿAbdī narrated; ʿUbaydullāh ibn ʿUmar narrated; from Abu al-Zinād; from al-Aʿraj; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) mentioned the new moon and said: “When you have sighted the new moon, fast, and when you have sighted it, end your fast. If it is cloudy, count thirty [days]”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللُه عَنْهُ، قَالَ: ذَكَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْهِلاَلَ فَقَالَ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَعُدُّوا ثَلاَثِينَ».

Text Explanation

These hadiths are clear in making the sighting of the new moon the start of the fasting month, Ramadan. Similarly, the month ends when the new moon is sighted again. The hadiths mention the possibility of the sky being cloudy, which means that the new moon cannot be sighted. In some hadiths, the Prophet says: ‘estimate it’ and in others, he says: ‘complete thirty days’. In a hadith related by al-Bukhari, the Prophet says: ‘If it is cloudy, complete Shaʿbān in thirty [days]’.

Scholars differ concerning the meaning of ‘estimate it’. A group of them said that it means that we should try to estimate its position behind the clouds. Scholars who subscribe to this view include Ahmad ibn Ḥanbal and others who permit fasting the day following an overcast night, and thus consider that day as the start of Ramadan. We will discuss this presently. Ibn Surayj and a group including Muṭarrif ibn ʿAbdullāh and Ibn Qutaybah take the view that it means estimate it according to the different positions of moon rising on different nights.

Mālik, al-Shāfiʿi, Abu Ḥanifah and the majority of early and later scholars say that it means making the count complete into thirty days. In support, they cite the other hadiths that mention completing the count into thirty, taking it as an explanation of ‘estimate it’. The two versions, i.e., ‘estimate it’ and ‘count thirty’, do not occur together in any of the hadiths. The Prophet uses one version or the other at different times. Imam al-Māzarī said: ‘The majority of scholars understand “estimate it” to mean completing the month in thirty days, as explained in another hadith. They add that it must not be an estimation according to the calculation of astronomers. Had people been required to resort to this, it would have been very difficult as only a small number of people know such calculations. Islam addresses people with what is known to most of them, and God knows best’.

These hadiths provide evidence in support of the view of Mālik, al-Shāfiʿi and the majority of scholars that it is not permissible to fast on a day when it is considered doubtful as to whether the month has started or not.

Nor is it permissible to fast on 30 Shaʿbān if the night preceding it is cloudy and the new moon of Ramadan cannot be sighted.

The Prophet instructs us to fast and end our fast when we have sighted the new moon. What is meant here is that a number of Muslims sight it. It is not necessary for every person to sight it. It is enough for the entire Muslim community that two people of integrity, and even one such person according to the more correct view, should sight it. This applies to the start of the fast. As for ending the fast, a testimony by one person as having sighted the new moon of Shawwāl is insufficient, according to all scholars, with the exception of Abu Thawr who says that one witness is sufficient.

The Prophet points out with his hands to the number of days in a month, and in some hadiths, he mentions that a [lunar] month is twenty-nine days. What he meant is that a month may be twenty-nine days. The important thing is the sighting of the moon because a month could be complete in thirty days or could be one day short. Hence, if the new moon cannot be sighted, it is obligatory to extend the count to thirty days. Two, three or even four months may be incomplete, consisting of twenty-nine days each, but this is the maximum. No more than four consecutive months can be short. That the Prophet pointed to the number with his hands means that it is permissible to act on a clear signal in such matters.

In hadith No. 2171, Ibn ʿUmar says to a man who claimed that they were in the middle night of the month: ‘How do you know that it is the middle night’? He adds that he heard the Prophet saying that a month could be twenty-nine days. What he meant was that the man could never know for certain that it was the middle night. If the man meant that the day following that night completes half the month, this could only be true if that month was to be thirty days, but such knowledge was not available to that person or indeed to anyone else.

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i. Related by al-Bukhari, 1906; al-Nasā’ī, 2120.

ii. Related by Abu Dāwūd, 2320 and in a longer version, 2321.

iii. Related by al-Bukhari, 1900; al-Nasā’ī, 2119.

iv. Related by al-Nasā’ī, 2138.

v. Related by al-Bukhari in a shorter version, 1908 and in similar wording, 5302; al-Nasā'ī, 2141.
vi. Related by al-Nasā'ī, 2142.
vii. Related by al-Bukhari, 1913; Abu Dāwūd, 2319; al-Nasā'ī, 2139 and 2140.
viii. In Dar al-Salam's edition, this hadith is attached to the previous one.
ix. Related by al-Nasā'ī, 2118; Ibn Mājah, 1655.
x. Related by al-Bukhari, 1909; al-Nasā'ī, 2116 and 2117.
xi. Related by al-Nasā'ī, 2122.

CHAPTER 3

PROHIBITION OF FASTING A DAY OR TWO AHEAD OF RAMADAN

[2176–21]. (Dar al-Salam 2382-2383) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[i] Abu Bakr said: Wakīʿ narrated; from ʿAlī ibn Mubārak; from Yaḥyā ibn Abi Kathīr; from Abu Salamah; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Do not precipitate Ramadan by fasting a day or two, except for a person who has a [habitual] fast – he may fast it”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللُه عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلاَ يَوْمَيْنِ. إِلاَّ رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ».

Yaḥyā ibn Bishr al-Ḥarīrī narrated:[ii] Muʿawiyah (meaning Ibn Sallam) narrated [H]. Also, Ibn al-Muthanna narrated; Abu ʿAmir narrated; Hisham narrated [H]. And Ibn al-Muthannā and Ibn Abi ʿUmar narrated; both said: ʿAbd al-Wahhāb ibn ʿAbd al-Majīd narrated; Ayyūb narrated [H]. Also, Zuhayr ibn Ḥarb narrated to

me; Ḥusayn ibn Muhammad narrated; Shaybān narrated; all of them from Yaḥyā ibn Abi Kathīr: with the same chain of transmission: **a similar text.**

وَحَدَّثَنَاهُ يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ، حَدَّثَنَا مُعَاوِيَةُ، يَعْنِي ابْنَ سَلاَّمٍ ح. وَحَدَّثَنَا ابْنُ الْـمُثَنَّى، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا هِشَامٌ، ح. وَحَدَّثَنَا ابْنُ الْـمُثَنَّى وَابْنُ أَبِي عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا أَيُّوبُ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ. كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ: نَحْوَهُ.

Text Explanation

This hadith makes it absolutely clear that people may not precipitate the arrival of Ramadan by fasting a day or two in advance. To do so is forbidden, except for a person whose habit is to fast on such a day, or one who adds it to days one might have fasted before it. If the situation is not one of continuous fasting or fasting on a day when it is one's habit to fast, then fasting is forbidden. This is the correct view of our school, based on this hadith and another related by Abu Dāwūd and others: 'When it is the middle of Shaʿbān, there should be no fasting until Ramadan'. Thus, a person who fasts, say, on Mondays, realises that Ramadan starts on Tuesday, he may fast on the Monday before it, provided that his intention is to carry on with his habit. This is permissible on the basis of this hadith. The same applies to one who is adding this day to several days he has fasted before it.

The same prohibition applies to the day where there is doubt about whether Ramadan has started or not. Scholars of the earlier generations hold different views concerning fasting on such a day of doubt. Imam Ahmad ibn Ḥanbal and other scholars make fasting on such a day obligatory, provided that the doubt is due to the impossibility of sighting the moon because of a cloudy sky, but God knows best.

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i. Related by al-Tirmidhi, 685.

ii. Related by al-Bukhari, 1914; Abu Dāwūd, 2335.

CHAPTER 4

A MONTH OF 29 DAYS

[2177–22]. (Dar al-Salam 2384) ʿAbd ibn Ḥumayd narrated:[i] ʿAbd al-Razzāq reported; Maʿmar reported; from al-Zuhrī; that the Prophet (peace be upon him) said an oath that he would not enter his wives' apartments for one month. Al-Zuhrī said: ʿUrwah reported to me; from ʿĀ'ishah; that she said: **'When twenty-nine nights had passed – I had counted them – God's Messenger entered my apartment (she said: he started with me). I said: "Messenger of God, you swore that you would not enter our places for a month, but now you have entered after twenty-nine [days]. I have counted them". He said: "A month is twenty-nine [days]".'**

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَقْسَمَ أَنْ لاَ يَدْخُلَ عَلَى أَزْوَاجِهِ شَهْرًا. قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، رَضِيَ اللَّه عَنْهَا، قَالَتْ: لَـمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً أَعُدُّهُنَّ دَخَلَ عَلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ: بَدَأَ بِي. فَقُلْتُ يَا رَسُولَ اللهِ، إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ أَعُدُّهُنَّ. فَقَالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

[2178–23]. (Dar al-Salam 2385) Muhammad ibn Rumḥ narrated: al-Layth reported [H]. Also, Qutaybah ibn Saʿid narrated (his text); Layth narrated; from Abu al-Zubayr; from Jabir. He said: **‘God’s Messenger (peace be upon him) stayed away from his wives for a month. He came to us after twenty-nine. We said: “Today is twenty-nine”. He said: “A month is” and he clapped with his hands three times, hiding one in the third’.**

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، رَضِيَ اللَّه عَنْهُ أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اعْتَزَلَ نِسَاءَهُ شَهْرًا، فَخَرَجَ إِلَيْنَا فِي تِسْعٍ وَعِشْرِينَ، فَقُلْنَا: إِنَّمَا الْيَوْمُ تِسْعٌ وَعِشْرُونَ. فَقَالَ: «إِنَّمَا الشَّهْرِ»، وَصَفَّقَ بِيَدَيْهِ ثَلاَثَ مَرَّاتٍ وَحَبَسَ إِصْبَعًا وَاحِدَةً فِي الآخِرَةِ.

[2179–24]. (Dar al-Salam 2386) Ḥarūn ibn ʿAbdullāh and Ḥajjāj ibn al-Shāʿir narrated to me: both said: Ḥajjāj ibn Muhammad narrated; he said: Ibn Jurayj said: Abu al-Zubayr reported to me; that he heard Jābir ibn ʿAbdullāh say: **‘God’s Messenger (peace be upon him) stayed away from his wives for a month. He came to us in the morning after the twenty-ninth. Some people said: “Messenger of God, this is the morning after the twenty-ninth”. He said: “A month may be twenty-nine [days].” He then put his two hands together three times, twice with all his fingers and the third with nine of them’.**

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو

الزّبَيْرِ، انّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ، رَضِىَ الله عَنْهُما، يَقُولُ: اعْتَزَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ شَهْرًا، فَخَرَجَ إِلَيْنَا صَبَاحَ تِسْعٍ وَعِشْرِينَ. فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللهِ إِنَّمَا أَصْبَحْنَا لِتِسْعٍ وَعِشْرِينَ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ». ثُمَّ طَبَّقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ ثَلاَثًا: مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ كُلِّهَا، وَالثَّالِثَةَ بِتِسْعٍ مِنْهَا.

[2180–25]. (Dar al-Salam 2387-2388) Ḥarūn ibn ʿAbdullāh narrated to me:[ii] Ḥajjāj ibn Muhammad narrated; he said: Ibn Jurayj said: Yaḥyā ibn ʿAbdullāh ibn Muhammad ibn Ṣayfī reported to me; that ʿIkrimah ibn ʿAbd al-Raḥmān ibn al-Ḥārith reported to him; that Umm Salamah told him that **‘The Prophet swore that he would stay away from some of his family for a month. When twenty-nine days had gone, he entered their home in the morning (or evening). It was said to him: “Prophet, you had sworn not to enter our places for a month”. He said: “A month may be twenty-nine days”.’**

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ، أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ، رَضِىَ اللهُ عَنْهَا، أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَلَفَ أَنْ لاَ يَدْخُلَ عَلَى بَعْضِ أَهْلِهِ شَهْرًا. فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا عَلَيْهِمْ، أَوْ رَاحَ. فَقِيلَ لَهُ: حَلَفْتَ يَا نَبِيَّ اللهِ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْرًا. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا».

Isḥāq ibn Ibrāhīm narrated: Rawḥ reported [H]. Also, Mu-hammad ibn al-Muthannā narrated; al-Ḍaḥḥāk (meaning Abu ʿAṣim) narrated; all from Ibn Jurayj; with the same chain of transmission: **the same text.**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الـمُثَنَّى، حَدَّثَنَا الضَّحَّاكُ، يَعْنِي أَبَا عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

[2181–26]. (Dar al-Salam 2389) Abu Bakr ibn Abi Shaybah narrated:[iii] Muhammad ibn Bishr narrated; Ismāʿīl ibn Abi Khalid narrated; Muhammad ibn Saʿd narrated to me; from Saʿd ibn Abi Waqqāṣ. He said: **‘God’s Messenger (peace be upon him) struck one hand over the other and said: “A month is like this or this”, hiding one finger in the third’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، حَدَّثَنِي مُحَمَّدُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ اللَّه عَنْهُ قَالَ: ضَرَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ عَلَى الأُخْرَى فَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا»، ثُمَّ نَقَصَ فِي الثَّالِثَةِ إِصْبَعًا.

[2182–27]. (Dar al-Salam 2390) Al-Qāsim ibn Zakariyyā’ nar-rated to me: Ḥusayn ibn ʿAlī narrated; from Zā’idah; from Ismāʿīl; from Muhammad ibn Saʿd; from his father; from the Prophet (peace be upon him). He said: **‘A month is such and such and such’, ten and ten with nine in one time.**

وَحَدّثَنِي القَاسِمُ بْنُ زَكَرِيّاءَ، حَدّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، رَضِيَ اللُه عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا»: عَشْرًا وَعَشْرًا وَتِسْعًا مَرَّةً.

Muhammad ibn ʿAbdullāh ibn Quhzādh narrated this hadith to me: ʿAlī ibn al-Ḥasan ibn Shaqīq and Salamah ibn Sulaymān narrated; both said: ʿAbdullāh (meaning Ibn al-Mubārak) narrated; Ismāʿīl ibn Abu Khalid reported; with the same chain of transmission: **the same meaning.**

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ قُهْزَاذَ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ وَسَلَمَةُ بْنُ سُلَيْمَانَ قَالا: أَخْبَرَنَا عَبْدُ اللهِ، يَعْنِي ابْنَ الْـمُبَارَكِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، فِي هَذَا الإِسْنَادِ، بِمَعْنَى حَدِيثِهِمَا.

Text Explanation

In the first two hadiths of this chapter, No. 2177 and No. 2178, the Prophet says that a month is twenty-nine days. In hadith No. 2179, he went to his wives after the twenty-ninth, and in No. 2180, he told them that a month could be twenty-nine days. *Qadi* ʿIyāḍ said: ‘All these mean that after twenty-nine days have been completed’. It is clearly indicated in hadith No. 2179, as it says, ‘in the morning after the twenty-ninth’, which means the morning after the night that followed the twenty-ninth day. That was the morning of the thirtieth day. The Prophet’s statement: ‘A month is twenty-nine days’ means that a lunar month may be twenty-nine days, as he clearly states this in some versions, but God knows best.

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i. Related by al-Tirmidhi in a longer version, 3318; al-Nasā’ī, 2130.
ii. Related by al-Bukhari, 1910, 5202; Ibn Mājah, 2061.
iii. Related by al-Nasā’ī, 2134, 2135 and 2136; Ibn Mājah, 1656.

CHAPTER 5

EVERY TOWN DOES ITS OWN SIGHTING

[2183–28]. (Dar al-Salam 2391) Yaḥyā ibn Yaḥyā, Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated:[i] Ismāʿīl (who is Ibn Jaʿfar; Yaḥyā ibn Yaḥyā said: ‘reported’ and the others said: ‘narrated’); from Muhammad (who is Ibn Abi Ḥarmalah); from Kurayb; that Umm al-Faḍl bint al-Ḥārith sent him to Muʿawiyah in Syria. He said: **‘I arrived in Syria and attended to her business [i.e., Umm al-Faḍl’s]. Ramadan started when I was in Syria and I sighted the moon on Friday night. I then [returned], arriving in Madinah towards the end of the month. ʿAbdullah ibn ʿAbbas[ii] asked me [certain questions], then mentioned the new moon. He asked: “When did you sight the moon”? I said: “We sighted it on Friday night”. He said: “Did you sight it yourself”? I said: “Yes, as did other people”. They fasted and so did Muʿawiyah. He said: “But we sighted it on Saturday night. We shall continue the fast until we complete thirty days or sight it [earlier]”. I asked: “Is Muʿawiyah’s sighting and fasting not sufficient for you?” He said: “No. Thus God’s Messenger (peace be upon him) commanded us”.’**

Yaḥyā ibn Yaḥyā doubted whether he said**: ‘sufficient for us’ or ‘sufficient for you’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ حَدَّثَنَا

إِسْمَاعِيلَ، وَهُوَ ابْنُ جَعْفَرٍ، عَنْ مُحَمَّدٍ، وَهُوَ ابْنُ ابِي حَرْمَلَةَ، عَنْ كُرَيْبٍ، أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ، بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا، وَاسْتُهِلَّ عَلَىَّ رَمَضَانُ وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهِلاَلَ لَيْلَةَ الْجُمُعَةِ. ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ، رَضِىَ اللُه عَنْهُما، ثُمَّ ذَكَرَ الْهِلاَلَ فَقَالَ: مَتَى رَأَيْتُمُ الْهِلاَلَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ. فَقَالَ: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: نَعَمْ، وَرَآهُ النَّاسُ وَصَامُوا، وَصَامَ مُعَاوِيَةُ. فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلاَ نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلاَثِينَ أَوْ نَرَاهُ. فَقُلْتُ: أَوَلاَ تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لا. هَكَذَا أَمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

وَشَكَّ يَحْيَى بْنُ يَحْيَى فِي نَكْتَفِي أَوْ تَكْتَفِي.

Text Explanation

The hadith is self-explanatory. Our Shāfiʿi scholars consider the correct view is that the moon sighting does not apply to everyone. When it is sighted, it applies to those who are in the surrounding area, within a distance that does not allow the shortening of prayers for travellers. Some scholars say that it applies to those who share the same place of moonrise. Some say if the people of a province agree, it applies to the whole province. In the absence of such agreement, it does not apply. Some of our scholars argue that the moonsighting in any place applies to the entire world. On the basis of this last view, we may say that Ibn ʿAbbās did not act on the basis of Kurayb's report because it is the statement of one witness, which is insufficient in this case. However, the hadith suggests that his reasoning was rather due to the fact that the moon sighting does not apply to those who are far away.

[Note: During the lifetimes of Ibn ʿAbbās and al-Nawawī there were no means of instant communication between cities that are far apart. Nowadays, with all that is available to us of communication, contemporary scholars are leaning more and more towards the view that sighting the moon in any place applies to the entire world. A decision to this effect was recently approved by a large majority of scholars participating in an international conference when the question of the start of lunar months was thoroughly discussed. It is hoped that the whole Muslim world will move towards adopting the same dates for important religious occasions, including Ramadan and the Eids.]

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i. Related by Abu Dāwūd, 2332; al-Tirmidhi, 693; al-Nasā'ī, 2110.

ii. Ibn ʿAbbas was Umm al-Faḍl's son. His questions might have concerned the errand on which she sent Kurayb to Syria. Hence, Kurayb does not mention them, but he mentions the question of sighting the moon, which is of interest to all Muslims.

CHAPTER 6

THE SIZE OF THE NEW MOON IS UNIMPORTANT

[2184–29]. (Dar al-Salam 2392) Abu Bakr ibn Abi Shaybah narrated: Muhammad ibn Fuḍayl narrated; from Ḥuṣayn; from ʿAmr ibn Murrah; from Abu al-Bakhtarī. He said: **‘We set out to perform the ʿumrah. When we rested at the Nakhlah Valley, we endeavoured to sight the new moon. Some of us said that it was in its third night and some said it was in its second night. We then met Ibn ʿAbbas, and we said to him: “We sighted the new moon and some people said it was in its third night and some in its second”. He asked: “On which night did you sight it”? We mentioned the night, and he said: “God’s Messenger (peace be upon him) said: ‘God keeps it in place for sighting. It is [born] on the night you sighted it’.”’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ - قَالَ - تَرَاءَيْنَا الْهِلاَلَ. فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلاَثٍ، وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ. قَالَ: فَلَقِينَا ابْنَ عَبَّاسٍ فَقُلْنَا إِنَّا رَأَيْنَا الْهِلاَلَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلاَثٍ، وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ. فَقَالَ: أَىَّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ: فَقُلْنَا

لَيْلَةَ كَذَا وَكَذَا. فَقَالَ إِنّ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللهَ مَدَّهُ لِلرُّؤْيَةِ فَهُوَ لِلَيْلَةِ رَأَيْتُمُوهُ».

[2185–30]. (Dar al-Salam 2393) Abu Bakr ibn Abi Shaybah narrated: Ghundar narrated; from Shuʿbah [H]. Also, Ibn al-Muthannā and Ibn Bashshār narrated: both said: Muhammad ibn Jaʿfar narrated; Shuʿbah reported; from ʿAmr ibn Murrah; he said: I heard Abu al-Bakhtarī say: **‘Ramadan approached when we were at Dhat ʿIrq. We sent a man to Ibn ʿAbbas to ask him [what we should do]. Ibn ʿAbbas said: “God’s Messenger (peace be upon him) said: ‘God keeps it in place [i.e., the new moon] so that it may be sighted. If it is cloudy, complete the count [of Shaʿban to thirty]’.”’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح. وَحَدَّثَنَا ابْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا رَمَضَانَ وَنَحْنُ بِذَاتِ عِرْقٍ، فَأَرْسَلْنَا رَجُلاً إِلَى ابْنِ عَبَّاسٍ، رَضِيَ اللُه عَنْهُما، يَسْأَلُهُ. فَقَالَ ابْنُ عَبَّاسٍ، رَضِيَ اللُه عَنْهُما: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللهَ قَدْ أَمَدَّهُ لِرُؤْيَتِهِ. فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

Text Explanation

This hadith, in its two versions, is self-explanatory. Ibn ʿAbbās says that ‘God keeps the new moon in place for sighting’. *Qadi* ʿIyāḍ said that it means that God allows it to stay in the sky long enough to be sighted.

Alternatively, it may refer to the length of time it stays in the sky when it can be sighted.

Transmission

In the chains of transmission of both hadiths, Abu al-Bakhtarī is mentioned. His name is Saʿid ibn Fayruz, but he is also said to be Ibn ʿImrān or Ibn Abu ʿImrān al-Ṭā'ī. He died in year 83 AH, 702 CE. The year is known in Islamic history as the ʿAm al-Jamajim, after the battle that took place at Dayr al-Jamajim.

CHAPTER 7

THE TWO EID MONTHS ARE NEVER SHORT

[2186–31]. (Dar al-Salam 2394) Yaḥyā ibn Yaḥyā narrated:[i] he said: Yazīd ibn Zurayʿ reported; from Khālid; from ʿAbd al-Raḥmān ibn Abi Bakrah; from his father; from the Prophet (peace be upon him). He said: **‘The two Eid months of Ramadan and Dhul-Ḥijjah are never short’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، رَضِيَ اللَّه عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «شَهْرَا عِيدٍ لاَ يَنْقُصَانِ رَمَضَانُ وَذُو الْحِجَّةِ».

[2187–32]. (Dar al-Salam 2395) Abu Bakr ibn Abi Shaybah narrated: he said: Muʿtamir ibn Sulaymān narrated; from Isḥāq ibn Suwayd and Khālid; from ʿAbd al-Raḥmān ibn Abi Bakrah; from Abu Bakrah; that **‘The Prophet (peace be upon him) said: “The two Eid months are never short”.’**

In Khālid’s narration: **‘The two Eid months: Ramadan and Dhul-Ḥijjah’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ وَخَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ

بْنِ ابِي بَكرَةَ، عَنْ ابِي بَكرَةَ، انّ نَبِيَّ اللهِ صَلى اللهُ عَليْهِ وَسَلَّمَ قَالَ: «شَهْرَا عِيدٍ لاَ يَنْقُصَانِ».

فِي حَـدِيثِ خَـالِدٍ «شَـهْرَا عِيـدٍ رَمَضَـانُ وَذُو الْحِجَّــةِ».

Text Explanation

The meaning of this hadith, according to the weightier view, is that the reward given for these two months and the acts of worship undertaken during them will never be incomplete, even though the number of days in either month may be less than thirty. It is also suggested that the hadith means that it never happens that both months are less than complete in the same year. Another view mentioned by al-Khaṭṭābī suggests that the reward for the month of Dhul-Ḥijjah is not less than the month of Ramadan because the hajj duties are fulfilled during this month. However, this view does not have a sound basis. The first view is the one endorsed by the majority. What it practically means is that the reward for Ramadan is stated by the Prophet in the hadiths that say: ‘Whoever fasts the month of Ramadan, out of faith and with dedication, shall have his past sins forgiven’, and ‘Whoever attends to night worship in Ramadan, out of faith and with dedication, shall have his past sins forgiven’. Such reward and whatever is promised for worship in Ramadan will certainly be granted whether Ramadan is of the complete or short count, but God knows best.

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i. Related by al-Bukhari, 1912; Abu Dāwūd, 2323; al-Tirmidhi, 692; Ibn Mājah, 1659.

CHAPTER 8

FASTING STARTS AT THE BREAK OF DAWN

[2188–33]. (Dar al-Salam 2396) Abu Bakr ibn Abi Shaybah narrated:[i] ʿAbdullāh ibn Idrīs narrated; from Ḥuṣayn; from al-Shaʿbī; from ʿAdiy ibn Ḥātim. He said: **‘A Qur’anic verse was revealed, stating: “You may eat and drink until you can distinguish a white thread from a black thread at dawn”.**[ii] **(2: 187) ʿAdiy said to [the Prophet]: “Messenger of God, I put under my pillow a white rope and a black rope so as to distinguish night from day”. The Prophet said: “Your pillow is wide indeed. It means the blackness of the night and the whiteness of the day”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، رَضِيَ اللَّه عَنْهُ، قَالَ: لَـمَّا نَزَلَتْ «حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ» قَالَ لَهُ عَدِيُّ بْنُ حَاتِمٍ: يَا رَسُولَ اللهِ إِنِّي أَجْعَلُ تَحْتَ وِسَادَتِي عِقَالَيْنِ: عِقَالاً أَبْيَضَ وَعِقَالاً أَسْوَدَ أَعْرِفُ اللَّيْلَ مِنَ النَّهَارِ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ وِسَادَتَكَ لَعَرِيضٌ. إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

[2189–34]. (Dar al-Salam 2397) ʿUbaydullāh ibn ʿUmar al-Qawārīrī narrated: Fuḍayl ibn Sulaymān narrated; Abu Ḥāzim narrated; Sahl ibn Saʿd narrated. He said: **‘When this verse was revealed, “You may eat and drink until you can distinguish the white thread from a black thread”, a man would have both a white and a black string. He would continue to eat until he could distinguish one from the other. Then God revealed “at dawn”, making this very clear’.**

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: لَـمَّا نَزَلَتْ هَذِهِ الآيَةُ: «وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ» قَالَ: كَانَ الرَّجُلُ يَأْخُذُ خَيْطًا أَبْيَضَ وَخَيْطًا أَسْوَدَ، فَيَأْكُلُ حَتَّى يَسْتَبِينَهُمَا، حَتَّى أَنْزَلَ اللهُ عَزَّ وَجَلَّ «مِنَ الْفَجْرِ» فَبَيَّنَ ذَلِكَ.

[2190–35]. (Dar al-Salam 2398) Muhammad ibn Sahl al-Tamīmī and Abu Bakr ibn Isḥāq narrated:[iii] both said: Ibn Abi Maryam narrated; Abu Ghassān reported; Abu Ḥāzim reported to me; from Sahl ibn Saʿd. He said: **‘When this verse was revealed, “You may eat and drink until you can distinguish a white thread from a black thread”, a man who wanted to fast would tie a black string and a white string to his feet. He would continue to eat and drink until he could see both clearly. God then revealed the words “at dawn”, and people then realised that He meant the night and the day’.**

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا أَبُو غَسَّانَ، حَدَّثَنِي أَبُو

حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِىَ الله عَنْهُ، قَالَ: لـمَّا نَزَلَتْ هَذِهِ الآيَةُ «وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ» قَالَ: فَكَانَ الرَّجُلُ، إِذَا أَرَادَ الصَّوْمَ، رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الأَسْوَدَ وَالْخَيْطَ الأَبْيَضَ، فَلاَ يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّى يَتَبَيَّنَ لَهُ رِئْيُهُمَا. فَأَنْزَلَ اللهُ بَعْدَ ذَلِكَ «مِنَ الْفَجْرِ»، فَعَلِمُوا أَنَّمَا يَعْنِي بِذَلِكَ اللَّيْلَ وَالنَّهَارَ.

[2191–36]. (Dar al-Salam 2399) Yaḥyā ibn Yaḥyā and Muhammad ibn Rumḥ narrated:[iv] both said: al-Layth reported [H]. Also, Qutaybah ibn Saʿid narrated; Layth narrated; from Ibn Shihab; from Salim ibn ʿAbdullāh; from ʿAbdullāh; from God’s Messenger (peace be upon him); that he said: **‘Bilal calls the *adhan* when it is still night. Eat and drink until you hear Ibn Umm Maktum calling the *adhan*’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ، قَالا: أَخْبَرَنَا اللَّيْثُ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ، رَضِىَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

[2192–37]. (Dar al-Salam 2400) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; from Sālim ibn ʿAbdullāh; from ʿAbdullāh ibn ʿUmar. He said: **‘I heard God’s Messenger say: “Bilal calls the *adhan* when it is**

still night. Eat and drink until you hear Ibn Umm Maktum's *adhan*".'

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، رَضِيَ اللُه عَنْهُما، قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ».

[2193–38]. (Dar al-Salam 2401) Ibn Numayr narrated: my father narrated; ʿUbaydullāh narrated; from Nāfiʿ; from Ibn ʿUmar. He said: **'God's Messenger (peace be upon him) had two people calling the *adhan*: Bilal and the blind man, Ibn Umm Maktum. God's Messenger said: "Bilal calls the *adhan* when it is still night. Eat and drink until Ibn Umm Maktum calls the *adhan*". The time between them was no more than one comes down and the other goes up'.**[i]

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللُه عَنْهُما، قَالَ: كَانَ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُؤَذِّنَانِ: بِلاَلٌ وَابْنُ أُمِّ مَكْتُومٍ الأَعْمَى. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ». قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلاَّ أَنْ يَنْزِلَ هَذَا وَيَرْقَى هَذَا.

[000–000]. (Dar al-Salam 2402) Ibn Numayr narrated: my father narrated; ʿUbaydullāh narrated; al-Qāsim narrated; from ʿĀ'ishah;

from the Prophet: **the same text.**

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ، حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ، رَضِىَ اللُه عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

[000–000]. (Dar al-Salam 2403) Abu Bakr ibn Abi Shaybah narrated: Abu Usāmah narrated [H]. Also, Isḥāq narrated; ʿAbdah reported [H]. And Ibn al-Muthannā narrated; Ḥammād ibn Masʿadah narrated: all of them from ʿUbaydullāh; with both chains of transmission: **a text similar to Ibn Numayr's narration.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح. وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدَةُ، ح. وَحَدَّثَنَا ابْنُ الْـمُثَنَّى، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، كُلُّهُمْ عَنْ عُبَيْدِ اللهِ، بِالإِسْنَادَيْنِ كِلَيْهِمَا: نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ.

[2194–39]. (Dar al-Salam 2404) Zuhayr ibn Ḥarb narrated:[vi] Ismāʿīl ibn Ibrahim narrated; from Sulayman al-Taymi; from Abu ʿUthmān; from Ibn Masʿud. He said: **'God's Messenger (peace be upon him) said: "Let not Bilal's *adhan* (or he might have said: Bilal's call) stop any of you continuing their *suḥur* because he says the *adhan* (or he might have said: he makes his call) when it is still night, so that the one who is doing night worship may rest and the one who is asleep may get up". He also said: "[The dawn] is not when it is such and such (pointing with his hand in a vertical line) but when it is such (opening his two fingers wide)".'**

حَدّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدّثَنَا إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللُه عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "لاَ يَمْنَعَنَّ أَحَدًا مِنْكُمْ أَذَانُ بِلاَلٍ - أَوْ قَالَ نِدَاءُ بِلاَلٍ - مِنْ سَحُورِهِ فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ يُنَادِي – بِلَيْلٍ، لِيَرْجِعَ قَائِمَكُمْ، وَيُوقِظَ نَائِمَكُمْ». وَقَالَ: «لَيْسَ أَنْ يَقُولَ هَكَذَا وَهَكَذَا - وَصَوَّبَ يَدَهُ وَرَفَعَهَا - حَتَّى يَقُولَ هَكَذَا»، وَفَرَّجَ بَيْنَ إِصْبَعَيْهِ.

[2195–000]. (Dar al-Salam 2405) Ibn Numayr narrated: Abu Khālid (meaning al-Aḥmar) narrated; from Sulaymān al-Taymī: with the same chain of transmission: **the same, except that he said: 'The dawn is not the one which appears like this (joining his fingers together and pointing with them towards the ground) but the one that appears like this (putting his forefinger over the other forefinger and spreading his two hands wide)'.**

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، يَعْنِي الأَحْمَرَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «إِنَّ الْفَجْرَ لَيْسَ الَّذِي يَقُولُ هَكَذَا»، وَجَمَعَ أَصَابِعَهُ ثُمَّ نَكَّسَهَا إِلَى الأَرْضِ، «وَلَكِنِ الَّذِي يَقُولُ هَكَذَا»، وَوَضَعَ الْـمُسَبِّحَةَ عَلَى الْـمُسَبِّحَةِ وَمَدَّ يَدَيْهِ.

[2196–40]. (Dar al-Salam 2406) Abu Bakr ibn Abi Shaybah narrated: Muʿtamir ibn Sulaymān narrated [H]. Isḥāq ibn Ibrāhīm narrated; Jarīr and al-Muʿtamir ibn Sulaymān reported; both from Sulaymān al-Taymī; with the same chain of transmission: **al-**

Muʿtamir’s narration stopped at: ‘awakening the one who is sleeping and alerting the one doing night worship’.

Isḥāq said: **Jarir said in his narration: ‘Not the one which appears like this, but the one that appears like this’. Meaning the dawn – it is the one that spreads horizontally, not the one stretching vertically.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ وَالْـمُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلاَهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ. وَانْتَهَى حَدِيثُ الْـمُعْتَمِرِ عِنْدَ قَوْلِهِ: «يُنَبِّهُ نَائِمَكُمْ وَيَرْجِعُ قَائِمَكُمْ».

وَقَالَ إِسْحَاقُ: قَالَ جَرِيرٌ فِي حَدِيثِهِ: «وَلَيْسَ أَنْ يَقُولَ هَكَذَا وَلَكِنْ يَقُولُ هَكَذَا» يَعْنِي الْفَجْرَ هُوَ الْـمُعْتَرِضُ وَلَيْسَ بِالْـمُسْتَطِيلِ.

[2197–41]. (Dar al-Salam 2407) Shaybān ibn Farrūkh narrated:[vii] ʿAbd al-Wārith narrated; from ʿAbdullāh ibn Sawādah al-Qushayrī; my father narrated to me; that he heard Samurah ibn Jundab say: **‘I heard Muhammad (peace be upon him) say: “Let none of you be restrained by Bilal’s *adhan* so as to stop his *suḥur* (Note: or suhur as given earlier) [i.e., the meal before starting the fast], or by the [early] whiteness, until it has spread far and wide”.’**

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ اللهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ، حَدَّثَنِي وَالِدِي، أَنَّهُ سَمِعَ سَمُرَةَ بْنَ جُنْدُبٍ يَقُولُ: سَمِعْتُ مُحَمَّدًا، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

يَقُولَ: «لاَ يَغُرَّنَّ احَدَكُمْ نِدَاءُ بِلاَلٍ مِنَ السَّحُورِ، وَلاَ هَذَا الْبَيَاضُ حَتَّى يَسْتَطِيرَ».

[2198–42]. (Dar al-Salam 2408) Zuhayr ibn Ḥarb narrated: Ismāʿīl ibn ʿUlayyah narrated; ʿAbdullāh ibn Sawādah narrated to me; from his father; from Samurah ibn Jundab. He said: **‘Do not be restrained by Bilal’s *adhan*, or by this whiteness (looking rectangular at dawn) until it has spread far like this’.**

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، حَدَّثَنِي عَبْدُ اللهِ بْنُ سَوَادَةَ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، رَضِيَ اللُه عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ يَغُرَّنَّكُمْ أَذَانُ بِلاَلٍ وَلاَ هَذَا الْبَيَاضُ - لِعَمُودِ الصُّبْحِ - حَتَّى يَسْتَطِيرَ هَكَذَا».

[2199–43]. (Dar al-Salam 2409) Abu al-Rabīʿ al-Zahrānī narrated to me: Ḥammād (meaning Ibn Zayd) narrated; ʿAbdullāh ibn Sawādah al-Qushayrī narrated; from his father; from Samurah ibn Jundab. He said: **‘God’s Messenger (peace be upon him) said: “Do not be restrained, stopping your *suḥur* by Bilal’s *adhan*, or by the rectangular whiteness over the horizon, like this, until it has spread far, like this”.’**

Ḥammād pointed with his hands, saying: **‘it means the spreading wide’.**

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، رَضِيَ اللُه عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ

صَلى اللهُ عَلَيْهِ وَسَلمَ: «لاَ يَغُرَّنّكُمْ مِنْ سَحُورِكُمْ اذَانُ بِلاَلٍ، وَلاَ بَيَاضُ الأُفُقِ الْـمُسْتَطِيلُ هَكَذَا، حَتَّى يَسْتَطِيرَ هَكَذَا».

وَحَكَاهُ حَمَّادٌ بِيَدَيْهِ قَالَ: يَعْنِي مُعْتَرِضًا.

[2200–44]. (Dar al-Salam 2410-2411) ʿUbaydullāh ibn Muʿadh narrated: my father narrated; Shuʿbah narrated; from Sawādah. He said: **‘I heard Samurah ibn Jundab addressing the people and narrating from the Prophet that he said: “Do not be restrained by Bilal’s call [of the *adhan*], or by this whiteness until the dawn has appeared (or he said: until the break of dawn)”.’**

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَوَادَةَ قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ، رَضِىَ اللُه عَنْهُ، وَهُوَ يَخْطُبُ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لاَ يَغُرَّنَّكُمْ نِدَاءُ بِلاَلٍ وَلاَ هَذَا الْبَيَاضُ حَتَّى يَبْدُوَ الْفَجْرُ». أَوْ قَالَ: «حَتَّى يَنْفَجِرَ الْفَجْرُ».

Ibn al-Muthannā narrated: Abu Dāwūd narrated; Shuʿbah reported; Sawādah ibn Ḥanẓalah al-Qushayrī reported to me; he said: I heard Samurah ibn Jundab say: **‘God’s Messenger (peace be upon him) said…’ he mentioned the same.**

وَحَدَّثَنَاهُ ابْنُ الْـمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنِي سَوَادَةُ بْنُ حَنْظَلَةَ الْقُشَيْرِيُّ قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ، رَضِىَ اللُه عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَذَكَرَ هَذَا.

Text Explanation

In hadith No. 2188, ʿAdiy ibn Ḥātim tells the Prophet that he put two ropes under his pillow, one white and the other black, so as to make sure when the day of fasting starts. Scholars have given several explanations of this hadith, and perhaps the best of these is what *Qadi* ʿIyāḍ wrote:

> He placed the two ropes under his pillow according to his own understanding of the Qur'anic verse, thinking that this is what it meant. The same occurred to others who resorted to a similar step, until God revealed the words: 'at dawn'. They then realised that the verse meant the blackness of the night and the whiteness of the day. It does not mean that their action was according to the initial ruling, which was subsequently abrogated by the revelation of 'at dawn', as mentioned by al-Ṭaḥāwī and al-Dāwūdī… Looking at the two ropes or threads was done by some people who were not in frequent contact with the Prophet, such as Bedouins, or people with little knowledge of the religion, or those whose dialect did not help them understand such an expression. The rule is that explanation must not be withheld when it is needed. Hence, the Prophet expressed amazement when ʿAdiy mentioned what he did. He said to him: 'Your pillow is wide indeed. It means the whiteness of the day and the blackness of the night'… When words have more than one meaning, they are not implemented according to their most frequent usage except where clarification is unavailable. Clarification was always available during the Prophet's lifetime.

Abu ʿUbayd said that the expression 'the white thread' used in the verse refers to the true dawn, while the 'black thread' refers to the night. 'Thread' means colour. Taking this, along with the Prophet's explanation, 'the blackness of the night and the whiteness of the day' proves that what follows the break of dawn is a part of the day, not the night, and that there is no separation between the two. This is the view of our school, and it is shared by the great majority of scholars. Some different comments are

attributed to al-Aʿmash and other scholars, but perhaps it might have been wrongly attributed to them.

When ʿAdiy ibn Ḥātim mentioned to the Prophet what he did, the Prophet commented: ‘Your pillow is wide indeed’. *Qadi* ʿIyāḍ said: ‘This means that if he could place under his pillow the two objects God meant, namely the day and the night, and that his pillow could cover them both, it must be wide indeed. This is the meaning of the other hadith mentioned in al-Bukhari’s *Ṣaḥīḥ*: “Your back is wide indeed”. A person with such a pillow must have a proportionately wide back’.

Qadi ʿIyāḍ disagrees with the view that the Prophet’s words, ‘your pillow is wide’, means that the man was dull or weak of mind, or that he was a fat glutton who wanted to continue to eat until he could see the different ropes. Some scholars suggest that when the Prophet mentioned a wide pillow, he meant that the man slept for long hours. Some also suggest that it meant the night. This means that a person who considered that the day started only when he could distinguish the ropes has a long night to sleep through. The correct view is that which is explained by *Qadi* ʿIyāḍ, but God knows best.

In hadith No. 2191, the Prophet tells us: ‘Bilāl calls the *adhan* when it is still night. Eat and drink until you hear Ibn Umm Maktūm calling the *adhan*’. This hadith makes clear that it is permissible to call the *adhan* for Fajr before the break of dawn, and that it is permissible to eat, drink, have sex and what may not be done during fasting until the break of dawn. The hadith also makes clear that a blind man may call the *adhan*. Our Shāfiʿi scholars say that it is permissible. If the blind man has someone with clear vision alongside him, such as was the case with Ibn Umm Maktum and Bilal, it is perfectly permissible. If he has no such person alongside him, it becomes discouraged for the blind man to call the *adhan* because he is liable to make a timing mistake. The hadith also indicates the desirability of calling the *adhan* twice for Fajr, once before the break of dawn and the other shortly thereafter. The hadith further shows that it is right to rely on the voice of the person calling the *adhan*.

Mālik, al-Muzanī and all scholars who consider that a blind person is acceptable as a witness cite this hadith in support of their view. The majority of scholars counter this argument saying that knowledge is an

essential condition for the acceptability of testimony, and voice is not sufficient to give certain knowledge because voices may be similar. In the case of the *adhan* and prayer time, assumption is sufficient.

The hadith also shows that it is permissible to eat and drink after one has made the intention to fast. Such intention is not invalidated by subsequent eating or drinking because the Prophet makes clear that eating and drinking are permissible until the break of dawn. It is well known that the intention to fast cannot be formulated after dawn breaks. This means that the intention must take place when there is still time to eat and that eating after it is perfectly appropriate. This is the correct view, one that is best known in our school and other schools. Some of our scholars say that if a person eats or has sex after having made his intention to fast, his intention is rendered spoilt and he must renew it. If he does not renew it, his fast is invalid. This is evidently wrong.

The hadiths also make clear that it is desirable to have *suḥur*, which is a meal before the start of the fasting day, and it is better to delay it until shortly before dawn. The hadiths further show that in a large mosque, it is desirable to have two people calling the *adhan*. Our scholars say that it is also permissible to have more than two if needed, as ʿUthmān appointed four people to call it. If more than four are needed, the more correct view is that they should be appointed to meet the need.[viii]

Hadith No. 2193 indicates the time between the two *adhans*: ‘The time between them was no more than one comes down and the other goes up’. Scholars say that this means that Bilāl used to make the call before the break of dawn. He then remained in place, supplicating and glorifying God. He watched for the break of dawn and when he felt that it was close, he went down and informed Ibn Umm Maktūm, who would get ready and go up. He then called the *adhan* as the dawn broke, but God knows best.

In hadith No. 2194, the Prophet says: ‘Let not Bilāl’s *adhan* stop any of you continuing their *suḥur* because he says the *adhan* when it is still night, so that the one who is doing night worship may rest and the one who is asleep may get up’. This means that the first *adhan* is intended to inform people that the dawn, or Fajr time, is not far off. Thus, a person who is diligent in his night worship realises that it is time to have some rest, or a nap, and starts afresh. Or he may need to pray Witr, or get ready for the Fajr

Prayer, renewing his wudu, etc. On the other hand, those who are asleep may get up and prepare themselves for the Fajr Prayer, doing a short night prayer, or praying Witr if they had not done so previously, or have a meal if they intend to fast, or do the ablution in readiness for offering the prayer.

Hadith No. 2195 and other hadiths in this chapter clarify the time of Fajr. The Prophet indicates it with his hands and fingers, showing that it is not the brightness that appears in a rectangular shape stretching vertically, but the one that comes later and spreads far and wide. It means it spreads across the horizon. This is the one known as the 'true dawn'. The hadiths indicate the need to make one's meaning clear and to indicate it with signals to make it even clearer, but God knows best.

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i. Related by al-Bukhari, 1916, 4509; Abu Dāwūd, 2349; al-Tirmidhi, 2971.

ii. This is a literal translation of the Qur'anic statement, used here for clarity. A more correct translation is: 'You may eat and drink until you can see the white streak of dawn against the blackness of the night'.

iii. Related by al-Bukhari, 1917 and 4511.

iv. Related by al-Tirmidhi, 203; al-Nasā'ī, 637.

v. Both Bilal and Ibn Umm Maktum always called the *adhan* for Fajr Prayer, but Bilal went up early so that people would get up and start preparing for their prayer. In Ramadan, people would be up having their meal to start the day of fasting. Still Bilal called the *adhan* at his normal time. The Prophet makes clear that his call is too early for the start of fasting. People may continue to eat and drink until the second call by Ibn Umm Maktum, even though the difference between the two calls is only a few minutes.

vi. Related by al-Bukhari, 621, 5298 and 7247; Abu Dāwūd, 2347; al-Nasā'ī in shorter versions, 640 and 2169; Ibn Mājah, 1696.

vii. Related by Abu Dāwūd, 2346; al-Tirmidhi, 706; al-Nasā'ī, 2170.

viii. Needless to say, this applied at a time when loud speakers were unknown. Nowadays, with the use of loud speakers, the *adhan* is heard throughout the area surrounding a mosque.

CHAPTER 9

A LATE MEAL BEFORE FASTING AND AN IMMEDIATE END TO THE FASTING DAY

[2201–45]. (Dar al-Salam 2412) Yaḥyā ibn Yaḥyā narrated: he said:[i] Hushaym reported; from ʿAbd al-ʿAzīz ibn Ṣuhayb; from Anas [H]. Also, Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated; from Ibn ʿUlayyah; from ʿAbd al-ʿAzīz; from Anas [H]. And Qutaybah ibn Saʿid narrated; Abu ʿAwānah narrated; from Qatādah and ʿAbd al-ʿAzīz ibn Ṣuhayb; from Anas. He said: **‘God’s Messenger (peace be upon him) said: “Take a meal at *suḥur*, for there is a blessing in *suḥur*”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، عَنِ ابْنِ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، رَضِيَ اللُّه عَنْهُ .ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، رَضِيَ اللُّه عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً».

[2202–46]. (Dar al-Salam 2413-2414) Qutaybah ibn Saʿid narrated:[ii] Layth narrated; from Mūsā ibn ʿAlī; from his father; from Abu Qays, ʿAmr ibn al-ʿAṣ’s *mawla*; from ʿAmr ibn al-ʿAṣ;

that **‘God’s Messenger (peace be upon him) said: “What distinguishes our fast from that of people of earlier revelations is the meal before dawn”.’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ».

Yaḥyā ibn Yaḥyā and Abu Bakr ibn Abi Shaybah narrated; both from Wakīʿ [H]. Also, Abu al-Ṭāhir narrated to me; Ibn Wahb narrated; both from Mūsā ibn ʿUlayy; with the same chain of transmission: **the same text.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ وَكِيعٍ، ح. وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، كِلاَهُمَا عَنْ مُوسَى بْنِ عُلَيٍّ، بِهَذَا الإِسْنَادِ.

[2203–47]. (Dar al-Salam 2415-2416) Abu Bakr ibn Abi Shaybah narrated:[iii] Wakīʿ narrated; from Hishām; from Qatādah; from Anas; from Zayd ibn Thābit. He said: **‘We had our *suḥur* [meal] with God’s Messenger (peace be upon him), then we rose to perform the prayer’. I said: ‘How much time was there between the two?’ He said: ‘Around fifty verses’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قُمْنَا

إِلَى الصَّلاَةِ. قَلتُ: كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا؟ قَالَ: خَمْسِينَ آيَةً.

ʿAmr al-Nāqid narrated: Yazīd ibn Ḥārūn narrated; Hammām reported [H]. Ibn al-Muthannā narrated; Sālim ibn Nūḥ narrated; ʿUmar ibn ʿAmir narrated; both from Qatadah; with this chain of transmission: **the same text.**

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، ح. وَحَدَّثَنَا ابْنُ الْـمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ، كِلاَهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ.

[2204–48]. (Dar al-Salam 2417-2418) Yaḥyā ibn Yaḥyā narrated:[iv] ʿAbd al-ʿAzīz ibn Abi Ḥāzim reported; from his father; from Sahl ibn Saʿd; that **‘God’s Messenger (peace be upon him) said: “People will continue to do well as long as they are quick to end their fast”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّه عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

Qutaybah narrated: Yaʿqūb narrated [H]. Also, Zuhayr ibn Ḥarb narrated; ʿAbd al-Raḥmān ibn Mahdī narrated; from Sufyān; both from Abu Ḥāzim; from Sahl ibn Saʿd; from the Prophet (peace be upon him): **the same text.**

وَحَدّثَنَاهُ قَتَيْبَةُ، حَدّثَنَا يَعْقُوبُ، ح. وَحَدّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِىَ اللُه عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

[2205–49]. (Dar al-Salam 2419) Yaḥyā ibn Yaḥyā and Abu Kurayb Muhammad ibn al-ʿAlā’ narrated: both said: Abu Muʿawiyah reported; from al-Aʿmash; from ʿUmārah ibn ʿUmayr; from Abu ʿAṭiyyah. He said: **‘I and Masruq went to ʿĀ’ishah and said: “Mother of the believers, [there are] two of the Prophet’s companions: one of them is prompt to end his fast and prompt in offering the [Maghrib] Prayer, and the other delays ending his fast and delays the prayer”. She said: “Who is the one who is prompt to end the fast and offer the prayer?” We said: “ʿAbdullah (meaning Ibn Masʿud)”. She said: “God’s Messenger (peace be upon him) did just like that”.’**

Abu Kurayb added: **‘The other was Abu Musa’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ قَالا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ، رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ، وَالآخَرُ يُؤَخِّرُ الإِفْطَارَ وَيُؤَخِّرُ الصَّلاَةَ. قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ؟ قَالَ: قُلْنَا عَبْدُ اللهِ، يَعْنِي ابْنَ مَسْعُودٍ. قَالَتْ: كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

زَادَ ابُو كرَيْبٍ وَالآخَرُ ابُو مُوسَى.

[2206–50]. (Dar al-Salam 2420) Abu Kurayb narrated: Ibn Abi Zā’idah reported; from al-Aʿmash; from ʿUmārah; from Abu ʿAṭiyyah. He said: **‘I and Masruq went to ʿĀ’ishah, and Masruq said to her: “Two men among Muhammad’s companions: both are diligent in doing what is good, but one of them is prompt in offering Maghrib Prayer and ending his fast, and the other delays Maghrib Prayer and ending his fast”. She said: “Who is prompt in offering Maghrib Prayer and ending his fast”? He said: “ʿAbdullah”. She said: “This is what God’s Messenger (peace be upon him) used to do”.’**

وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ، رَضِىَ اللُه عَنْهَا، فَقَالَ لَهَا مَسْرُوقٌ: رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كِلاَهُمَا لاَ يَأْلُو عَنِ الْخَيْرِ. أَحَدُهُمَا يُعَجِّلُ الْـمَغْرِبَ وَالإِفْطَارَ، وَالآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالإِفْطَارَ. فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ؟ قَالَ: عَبْدُ اللهِ. فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اَللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ.

Text Explanation

In the first hadith in this chapter, No. 2201, the Prophet encourages people to have a meal, *suḥur*, shortly before the start of the day of fasting and he says that there is a blessing in this meal. Scholars are unanimous that having such a meal is recommended, not a duty. That it includes a blessing is very clear because it makes us more able to withstand fasting and gives us the desire to fast more, as we realise that its burden is lighter. This is the correct meaning of the Prophet's statement. It is also said that it includes a blessing because a person who wakes up for his *suḥur* will glorify God and praise Him at such a blessed time when God bestows His mercy, answers prayer and grants forgiveness. Moreover, such a person may also perform the ablution and offer some voluntary prayer, or simply stay awake, glorifying God and getting ready for Fajr Prayer.

In hadith No. 2202, the Prophet says: 'What distinguishes our fast from that of people of earlier revelations is the meal before dawn'. This means that the *suḥur* is the feature that makes our fast special, as they do not have to have a meal before they start their fast, while it is recommended and desirable for us.

In the next hadith, Zayd ibn Thābit mentions that some of the Prophet's companions, including Zayd himself, had the *suḥur* meal with the Prophet. When he was asked about the time between having the meal and the Fajr Prayer, he said: 'Around fifty verses'. This means that the time between them was what it took to recite fifty verses of the Qur'an. This implies encouragement to delay the meal to just a few minutes before the fast.

In hadith No. 2204, the Prophet says: 'People will continue to do well as long as they are quick to end their fast'. This urges us to finish the fast and start eating and drinking once we are certain that the sun has set. The hadith means that the Muslim community will remain in good order as long as they attend to this recommended practice, i.e., sunnah. Delaying ending the fast signals moving away from good order into a bad situation.

i. Related by al-Tirmidhi, 708; al-Nasā'ī, 2145.
ii. Related by Abu Dāwūd, 2343; al-Tirmidhi, 709; al-Nasā'ī, 2165.
iii. Related by al-Bukhari, 575 and 1921; al-Tirmidhi, 703 and 704; al-Nasā'ī, 2154 and 2155; Ibn Mājah, 1694.
iv. Related by Ibn Mājah, 1797.

CHAPTER 10

WHEN DOES FASTING END?

[2207–51]. (Dar al-Salam 2421) Yaḥyā ibn Yaḥyā, Abu Kurayb and Ibn Namyr narrated, with identical text:[i] (Yaḥyā said: ‘Abu Muʿawiyah narrated’, Ibn Numayr said: ‘my father narrated’ and Abu Kurayb said: ‘Abu Usāmah narrated’); all from Hishām ibn ʿUrwah; from his father; from ʿAṣim ibn ʿUmar; from ʿUmar. He said: **‘God’s Messenger (peace be upon him) said: “When the night is approaching, the day is departing and the sun disappears, then a fasting person has ended his fast”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ - وَاتَّفَقُوا فِي اللَّفْظِ. قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، وَقَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ، رَضِيَ اللَّه عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَقْبَلَ اللَّيْلُ، وَأَدْبَرَ النَّهَارُ، وَغَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ». لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ «فَقَدْ».

[2208–52]. (Dar al-Salam 2422) Yaḥyā ibn Yaḥyā narrated:[ii] Hushaym reported; from Abu Isḥāq al-Shaybānī; from ʿAbdullāh ibn Abi Awfā. He said: **‘We were with God’s Messenger (peace be upon him) on a journey during Ramadan. When the sun set,**

he said to a certain person: “Go down and give us our drink”. He said: “Messenger of God, you are still in the day”. [The Prophet] said: “Go down and give us our drink”. He went down and stirred the drink and brought it to [the Prophet]. The Prophet said, pointing with his hand: “When the sun disappears from this side and the night approaches from this side, a fasting person has ended his fast”.’

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى، رَضِيَ اللَّه عَنْهُ، قَالَ: كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا فُلاَنُ، انْزِلْ فَاجْدَحْ لَنَا». قَالَ: يَا رَسُولَ اللهِ إِنَّ عَلَيْكَ نَهَارًا. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». قَالَ: فَنَزَلَ فَجَدَحَ، فَأَتَاهُ بِهِ، فَشَرِبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ بِيَدِهِ: «إِذَا غَابَتِ الشَّمْسُ مِنْ هَا هُنَا وَجَاءَ اللَّيْلُ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ».

[2209–53]. (Dar al-Salam 2423) Abu Bakr ibn Abi Shaybah narrated: ʿAlī ibn Mushir and ʿAbbād ibn al-ʿAwwām narrated; from al-Shaybānī; from Ibn Abi Awfā. He said: **‘We were with God’s Messenger (peace be upon him) on a journey. When the sun had set, he said to a certain man: “Go down and give us our drink”. The man said: “Messenger of God, perhaps you should await the evening”. The Prophet said: “Go down and give us our drink”. He said: “You are still in the day”. He then went down and prepared the drink, and [the Prophet] drank. He then said: “When you see the night approaching from this**

direction (pointing with his hand to the east), a fasting person has ended his fast”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَعَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، رَضِيَ اللَّه عَنْهُ، قَالَ: كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لَنَا». فَقَالَ: يَا رَسُولَ اللهِ لَوْ أَمْسَيْتَ! قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». قَالَ: إِنَّ عَلَيْنَا نَهَارًا. فَنَزَلَ، فَجَدَحَ لَهُ، فَشَرِبَ، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - فَقَدْ أَفْطَرَ الصَّائِمُ».

[2210–000]. (Dar al-Salam 2424) Abu Kāmil narrated: ʿAbd al-Wāḥid narrated; Sulaymān al-Shaybānī narrated. He said: **‘I heard ʿAbdullah ibn Abi Awfa say: “We marched with God’s Messenger (peace be upon him) and he was fasting. When the sun has set, he said to a certain person: ‘Go down and give us our drink’.”’ The same as the hadith narrated by Ibn Mushir and ʿAbbad ibn al-ʿAwwam.**

وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ سَمِعْتُ عَبْدَ، اللهِ بْنَ أَبِي أَوْفَى، رَضِيَ اللَّه عَنْهُ، يَقُولُ: سِرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ. فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا فُلاَنُ، انْزِلْ فَاجْدَحْ لَنَا». مِثْلَ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادِ بْنِ الْعَوَّامِ.

[2211–54]. (Dar al-Salam 2425) Ibn Abi ʿUmar narrated: Sufyān reported [H]. Also, Isḥāq narrated; Jarīr reported; both from al-Shaybānī; from Ibn Abi Awfā [H]. And ʿUbaydullāh ibn Muʿadh narrated; my father narrated [H]. Also, Ibn al-Muthanna nar-rated; Muhammad ibn Jaʿfar narrated; both said: Shuʿbah narrated; from al-Shaybānī; from Ibn Abi Awfā; from the Prophet (peace be upon him): **the same meaning as the narration by Ibn Mushir, ʿAbbad and ʿAbd al-Waḥid. None of them mentioned: ‘In the month of Ramadan’ nor: ‘and the night approaches from this side’, except in Hushaym’s narration.**

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، أَخْبَرَنَا سُفْيَانُ، ح. وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا جَرِيرٌ، كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، ح. وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح. وَحَدَّثَنَا ابْنُ الْـمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالا: حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، رَضِىَ اللُه عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادٍ وَعَبْدِ الْوَاحِدِ. وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ فِي شَهْرِ رَمَضَانَ، وَلاَ قَوْلُهُ: «وَجَاءَ اللَّيْلُ مِنْ هَا هُنَا»، إِلاَّ فِي رِوَايَةِ هُشَيْمٍ وَحْدَهُ.

Text Explanation

In the first hadith, No. 2207, the Prophet says: ‘When the night is approaching, the day is departing and the sun disappears, then a fasting person ends his fast’. This means that the fast is complete and the person is no longer said to be fasting. Once the sun has set, the day is over and the night has started. The night is not a time for fasting.

The Prophet gives three indications: the approach of the night, the departure of the day and sunset. Scholars say that each of these three includes the other two and is inseparable from them. The Prophet mentions all three because a person may be in a low land, such as a valley, and cannot see the sun setting. Such a person may depend on the other two signs – of the approaching darkness and the fading light – but God knows best.

Hadith No. 2209 says: ‘We were with God’s Messenger (peace be upon him) on a journey. When the sun had set, he said to a certain man: “Go down and give us our drink”. The man said: “Messenger of God, perhaps you should await the evening”. The Prophet said: “Go down and give us our drink”. He said: “You are still in the day”. He then went down and prepared the drink, and [the Prophet] drank…’. This hadith indicates that the Prophet and some of his companions were fasting as they travelled during the month of Ramadan, as clearly stated in Yaḥyā ibn Yaḥyā’s narration. When the sun had set the Prophet told one of his companions to prepare the drink so that they could end their fast. That person noticed the remaining light and the red colour that remains in the sky after sunset and he thought that fasting continued until it disappeared. He might have also thought that the Prophet had not noticed this and felt he should alert him to it. This is confirmed by the man saying to the Prophet, ‘You are still in the day’. He felt that the continuing light was part of the day of fasting. This is what he meant by firstly saying to the Prophet, ‘Perhaps you should await the evening’. He must have felt certain that the day of fasting was not, as yet, over and that the Prophet had not noticed the light. Hence, he continued to mention that it was still light.

The hadith shows that it is permissible to fast when on a journey, and it is better to fast if a person does not find fasting when travelling to be overly

hard. The hadith further shows that the fast is clearly over when the sun has set and that it is desirable to break one's fast without delay. It further indicates that one should remind a scholar of something that he might have forgotten. The hadith clarifies that it is only desirable, not a duty, to start with eating dates when one ends fasting.[iii] Water is the second-best thing to have at the end of fasting. This particular order is mentioned in another hadith related by Abu Dāwūd and in other anthologies, stating that one breaks one's fast with dates, and if dates are unavailable, then with water.

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i. Related by al-Bukhari, 1954; Abu Dāwūd, 2351; al-Tirmidhi, 698.

ii. Related by al-Bukhari, 1941, 1955, 1956, 1958 and 5297; Abu Dāwūd, 2352.

iii. When ending a fasting day, it is recommended to start with eating dates because dates are highly refreshing as they contain an easily digested type of sugar, which gives ready energy.

CHAPTER 11

THE PROHIBITION AGAINST CONTINUED FASTING

[2212–55]. (Dar al-Salam 2426) Yaḥyā ibn Yaḥyā narrated:[i] he said: I read out to Mālik; from Nāfiʿ; from Ibn ʿUmar; that **‘the Prophet (peace be upon him) prohibited continued fasting. People said: “But you continue fasting”. He said: “I am unlike you. I am being fed and given drinks”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّه عَنْهُما، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْوِصَالِ. قَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى».

[2213–56]. (Dar al-Salam 2427) Abu Bakr ibn Abi Shaybah narrated: ʿAbdullāh ibn Numayr [H]. Also, Ibn Numayr narrated; my father narrated; ʿUbaydullāh narrated; from Nāfiʿ; from Ibn ʿUmar; that **‘the Prophet continued fasting during Ramadan, and some people did likewise. He ordered them not to do so. They said: “But you continue fasting?” He said: “I am unlike you. I am being fed and given drinks”.’**

وَحَدّثَنَاهُ ابُو بَكرِ بْنُ ابِي شَيْبَةَ، حَدّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِىَ اللُه عَنْهُما، أَنَّ رَسُولَ اللهِ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ وَاصَلَ فِي رَمَضَانَ، فَوَاصَلَ النَّاسُ فَنَهَاهُمْ. قِيلَ لَهُ: أَنْتَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى».

[2214–000]. (Dar al-Salam 2428) ʿAbd al-Wārith ibn ʿAbd al-Ṣamad narrated: my father narrated to me; from my grandfather; from Ayyūb; from Nāfiʿ; from Ibn ʿUmar; from the Prophet (peace be upon him): **the same text, but he did not say: ‘during Ramadan’.**

وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِىَ اللُه عَنْهُما، عَنِ النَّبِيِّ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ. وَلَمْ يَقُلْ فِي رَمَضَانَ.

[2215–57]. (Dar al-Salam 2429) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Abu Salamah ibn ʿAbd al-Raḥmān narrated to me; that Abu Hurayrah said: **‘God’s Messenger (peace be upon him) prohibited continued fasting. A man in the Muslim community said: “But you, Messenger of God, continue fasting”. God’s Messenger said: “Who of you is like me? I go through the night when my Lord gives me to eat and drink”.**

When people persisted in their continued fasting, the Prophet continued with them another day, then another, then

they sighted the new moon. He said: “Had the new moon delayed, I would have gone further”, as though to punish them for refusing to comply’.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، رَضِىَ اللَّه عَنْهُ، قَالَ: نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ. فَقَالَ رَجُلٌ مِنَ الْـمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللهِ تُوَاصِلُ. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ، وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا، ثُمَّ رَأَوُا الْـهِلاَلَ فَقَـالَ: «لَوْ تَأَخَّرَ الْهِلاَلُ لَزِدْتُكُمْ»، كَالْـمُنَكِّلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

[2216–58]. (Dar al-Salam 2430) Zuhayr ibn Ḥarb and Isḥāq narrated to me: Zuhayr said: Jarīr narrated; from ʿUmārah; from Abu Zurʿah; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Never do continued fasting”. People said: “But you continue fasting, Messenger of God”. He said: “In this you are unlike me. I go through the night when my Lord gives me to eat and drink. Only undertake such actions as you can bear”.’**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي، زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ، رَضِىَ اللَّه عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

«إِيّاكُمْ وَالوِصَالَ». قَالوا: فَإِنّكَ تُوَاصِلُ يَا رَسُولَ اللهِ. قَالَ: «إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي. إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي، فَاكْلَفُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ».

[2217–000]. (Dar al-Salam 2431) Qutaybah ibn Saʿid narrated: al-Mughirah narrated; from Abu al-Zinad; from al-Aʿraj; from Abu Hurayrah; from the Prophet (peace be upon him): **the same text, except that he said: 'Only undertake what, to you, is bearable'.**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْـمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِىَ اللُه عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ. غَيْرَ أَنَّهُ قَالَ: «فَاكْلَفُوا مَا لَكُمْ بِهِ طَاقَةٌ».

[2218–000]. (Dar al-Salam 2432) Ibn Numayr narrated: my father narrated; al-Aʿmash narrated; from Abu Ṣāliḥ; from Abu Hurayrah; from the Prophet: that **he prohibited continued fasting – the same as the hadith narrated by ʿUmarah, from Abu Zurʿah.**

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِىَ اللُه عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ الْوِصَالِ: بِمِثْلِ حَدِيثِ عُمَارَةَ عَنْ أَبِي زُرْعَةَ.

[2219–59]. (Dar al-Salam 2433) Zuhayr ibn Ḥarb narrated to me:[ii] Abu al-Naḍr Hāshim ibn al-Qāsim narrated; Sulaymān narrated; from Thābit; from Anas. He said: **'God's Messenger (peace be upon him) was praying during Ramadan, and I went up and**

stood next to him. Another man came over and joined us, until we were a group. When the Prophet felt that we were behind him, he made his prayer short. He then entered his home and prayed as he did not pray with us. In the morning, we said to him: “Were you aware of us last night?” He said: “Yes. It was what made me do what I did”.’

He added: ‘Then God’s Messenger (peace be upon him) continued fasting, and this was towards the end of the month. Some of his companions also began to continue their fasting. The Prophet said: “Why do some people resort to continued fasting. By God, if the month would be extended for me, I would continue fasting in such a way that those who exaggerate will abandon their exaggeration”.’

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، رَضِيَ اللَّه عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي رَمَضَانَ، فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، وَجَاءَ رَجُلٌ آخَرُ فَقَامَ أَيْضًا، حَتَّى كُنَّا رَهْطًا. فَلَمَّا حَسَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّا خَلْفَهُ جَعَلَ يَتَجَوَّزُ فِي الصَّلاَةِ. ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّى صَلاَةً لاَ يُصَلِّيهَا عِنْدَنَا. قَالَ: قُلْنَا لَهُ حِينَ أَصْبَحْنَا: أَفَطِنْتَ لَنَا اللَّيْلَةَ؟ قَالَ: فَقَالَ: «نَعَمْ، ذَاكَ الَّذِي حَمَلَنِي عَلَى الَّذِي صَنَعْتُ». قَالَ: فَأَخَذَ يُوَاصِلُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَذَاكَ فِي آخِرِ الشَّهْرِ. فَأَخَذَ رِجَالٌ مِنْ أَصْحَابِهِ يُوَاصِلُونَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا بَالُ رِجَالٍ يُواصِلُونَ؟ إِنَّكُمْ لَسْتُمْ مِثْلِي. أَمَا وَاللهِ لَوْ تَمَادَّ لِيَ الشَّهْرُ لَوَاصَلْتُ وِصَالاً يَدَعُ الْـمُتَعَمِّقُونَ تَعَمُّقَهُمْ».

[2220–60]. (Dar al-Salam 2434) ʿAṣim ibn al-Naḍr al-Taymī narrated:[iii] Khālid (meaning Ibn al-Ḥārith) narrated; Ḥumayd narrated; from Thābit; from Anas. He said: **‘God’s Messenger (peace be upon him) continued fasting at the beginning of Ramadan. Some Muslims continued fasting, and he was informed. He said: “If the month would be extended for us, I would continue fasting in such a way that those who exaggerate will abandon their exaggeration. You are unlike me – or he might have said – I am unlike you. My Lord continues to give me to eat and drink”.’**

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، رَضِيَ اللَّه عَنْهُ، قَالَ: وَاصَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي أَوَّلِ شَهْرِ رَمَضَانَ، فَوَاصَلَ نَاسٌ مِنَ الْـمُسْلِمِينَ، فَبَلَغَهُ ذَلِكَ فَقَالَ: «لَوْ مُدَّ لَنَا الشَّهْرُ لَوَاصَلْنَا وِصَالاً يَدَعُ الْـمُتَعَمِّقُونَ تَعَمُّقَهُمْ. إِنَّكُمْ لَسْتُمْ مِثْلِي - أَوْ قَالَ - إِنِّي لَسْتُ مِثْلَكُمْ: إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

[2221–61]. (Dar al-Salam 2435) Isḥāq ibn Ibrāhīm and ʿUthmān ibn Abi Shaybah narrated:[iv] both from ʿAbdah; Isḥāq said: ʿAbdah ibn Sulaymān reported; from Hishām ibn ʿUrwah; from his father; from ʿĀ’ishah. She said: **‘The Prophet (peace be upon him) prohibited them from continued fasting out of grace. They said: “But you continue fasting”. He said: “I am unlike you. My Lord continues to give me to eat and drink”.’**

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ عَبْدَةَ، قَالَ إِسْحَاقُ أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ

هِشَامِ بْنِ عُرْوَةَ، عَنْ اٍبِيهِ، عَنْ عَائِشَةَ، رَضِىَ الله عَنْهَا، قَالَتْ: نَهَاهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ رَحْمَةً لَهُمْ. فَقَالُوا إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ. إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

Text Explanation

Continued fasting means to fast for two or more consecutive days, without eating or drinking in between. Our scholars agree that continued fasting is disallowed. Al-Shāfiʿi and our scholars state it is reprehensible, i.e., *makruh*. They hold two views in regard to this, and the more correct of these two views is that it is close to prohibition, but the other view says that it is only discouragement. The majority of scholars say that it is disallowed.

Qadi ʿIyāḍ said: ‘Scholars hold different views concerning the hadiths that speak of continued fasting. It is said that disallowing it is an aspect of grace and making things light for people. Therefore, if a person is able to do it, no blame is attached to him. A number of people in the earliest generations did it. Ibn Wahb, Ahmad and Isḥāq say that it is permissible until shortly before dawn’. *Qadi* ʿIyāḍ then mentions that the majority of scholars disapprove of it. Al-Khaṭṭābī and other scholars of our Shāfiʿi school say that continued fasting is one of the special matters that were allowed to the Prophet but prohibited to the Muslim community.

In explaining the view of those scholars who permit continued fasting, some cite narrations of some hadiths that are related by Muslim stating that ‘the Prophet disallowed continued fasting out of compassion’, while others cite hadith No. 2215 and No. 2220, which respectively say: ‘When people persisted in their continued fasting, the Prophet continued with them another day, then another, then they sighted the new moon. He said: “Had the new moon delayed, I would have gone further”,’ and ‘If the month would be extended for us, I would continue fasting in such a way that those who exaggerate will abandon their exaggeration’.

The majority of scholars argue that continued fasting is disallowed on the basis of the general order, ‘Never do continued fasting’. They respond to the argument that it was only an act of compassion, saying that this does not mean that it is not forbidden, and its prohibition is an act of compassion. It is rather intended so that people will not commit themselves to what they cannot bear. When the Prophet made them continue their fasting one day after another, his action was meant to emphasise that such an action is not allowed and to make clear the purpose of such prohibition. It showed them

how worship becomes boring, leading to the negligence of some religious duties, such as attending to prayer with all its requirement of devotion, glorification and practice, or to the negligence of some other duties or recommendations that are done during the day or the night, but God knows best.

In several of the hadiths in this chapter, the Prophet says to his companions: ‘I go through the night when my Lord gives me to eat and drink’. This means that God gives him the strength of one who eats and drinks. Some scholars say that the statement means exactly what it says, and that the Prophet is given food from Heaven. The first view is the correct one. Were the Prophet to really eat, he would not be continuously fasting. What clarifies our understanding and stops all counter arguments is that the Prophet says in hadith No. 2220: ‘My Lord continues to give me to eat and drink’. In the Arabic text, the Prophet uses the verb *aẓallu*, which means ‘I continue’. This Arabic verb indicates continuity exclusively through the day and not during the night. A fasting person may not physically eat during the day, and God knows best.

In hadith No. 2216, the Prophet tells his companions, and all Muslims, that they must not undertake actions that they cannot comfortably bear. This was the Prophet’s practice with his community. In hadith No. 2219, when the Prophet felt that some people joined him in his voluntary prayer, he made it short. He then entered his home and prayed longer. In the same hadith he expressed disapproval of people’s action of continued fasting, warning that given enough time, he would make them continue the fast so long that those who exaggerate would no longer be able to go on. That would be the best remedy for such exaggeration.

In hadith No. 2220, it is mentioned that the Prophet continued fasting at the beginning of Ramadan. This is how the hadith is mentioned in all manuscripts in our areas. *Qadi* ʿIyāḍ mentions that it is also stated in this way in most copies. He comments that this is a mistake by the narrator, and the correct way is that the Prophet did so towards the end of Ramadan. Some narrators of Muslim’s anthology report it so, and it is in agreement with the previous hadith and other hadiths.

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i. Related by al-Bukhari, 1962; Abu Dāwūd, 2360.
ii. Related by al-Bukhari, 7241.
iii. Related by al-Bukhari, 7241.
iv. Related by al-Bukhari, 1964.

CHAPTER 12

A KISS ON A DAY OF FASTING

[2222–62]. (Dar al-Salam 2436) ʿAlī ibn Ḥujr narrated to me: Sufyān narrated; from Hishām ibn ʿUrwah; from his father; from ʿĀ’ishah. She said: **‘God’s Messenger might kiss any of his wives when he was fasting’. She then smiled.**

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللُه عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ إِحْدَى نِسَائِهِ وَهُوَ صَائِمٌ. ثُمَّ تَضْحَكُ.

[2223–63]. (Dar al-Salam 2437) ʿAlī ibn Ḥujr al-Saʿdī and Ibn Abi ʿUmar narrated to me: both said: Sufyān narrated. He said: **‘I said to ʿAbd al-Raḥman ibn al-Qasim: “Did you hear your father narrating from ʿĀ’ishah that the Prophet (peace be upon him) used to kiss her when he was fasting?” He was silent for a while, then said: “Yes”.’**

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَابْنُ أَبِي عُمَرَ، قَالا: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ عَائِشَةَ، رَضِيَ اللُه عَنْهَا، أَنَّ

النّبِيَّ صَلى اللهُ عَلَيْهِ وَسَلمَ كانَ يُقَبِّلهَا وَهُوَ صَائِمٌ؟ فَسَكَتَ سَاعَةً، ثُمَّ قَالَ نَعَمْ.

[2224–64]. (Dar al-Salam 2438) Abu Bakr ibn Abi Shaybah narrated:[i] ʿAlī ibn Mushir narrated; from ʿUbaydullāh ibn ʿUmar; from al-Qāsim; from ʿĀ’ishah. She said: **‘God’s Mes-senger (peace be upon him) used to kiss me when he was fasting. Who of you can control his desire as God’s Messenger (peace be upon him) used to control his desire?’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، رَضِىَ اللُه عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُنِي وَهُوَ صَائِمٌ. وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمْلِكُ إِرْبَهُ؟

[2225–65]. (Dar al-Salam 2439) Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[ii] Abu Muʿawiyah (Yaḥya said: ‘reported’ and the other two said: ‘narrated’); from al-Aʿmash; from Ibrāhīm; from al-Aswad and ʿAlqamah; from ʿĀ’ishah [H]. Also, Shujaʿ ibn Makhlad narrated; Yaḥyā ibn Abi Zā’idah narrated; al-Aʿmash narrated; from Muslim; from Masrūq; from ʿĀ’ishah. She said: **‘God’s Messenger (peace be upon him) used to kiss [his wives] while fasting and hold [them] while he was fasting, but he was the one who could control his desire best’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ

الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَعَلقَمَةَ، عَنْ عَائِشَةَ، رَضِىَ اللَّه عَنْهَا .ح. وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، رَضِىَ اللَّه عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ. وَلَكِنَّهُ أَمْلَكُكُمْ لإِرْبِهِ.

[2226–66]. (Dar al-Salam 2440) ʿAlī ibn Ḥujr and Zuhayr ibn Ḥarb narrated to me: both said: Sufyān narrated; from Manṣūr; from Ibrāhīm; from ʿAlqamah; from ʿĀ’ishah; that **‘God’s Mes-senger used to kiss [his wives] when he was fasting, but he was the one who could control his desire best’.**

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَة رَضِىَ اللَّه عَنْهَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ. وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ.

[2227–67]. (Dar al-Salam 2441) Muhammad ibn al-Muthannā and Ibn Bashshār narrated: both said: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Manṣūr; from Ibrāhīm; from ʿAlqamah; from ʿĀ’ishah. She said that **‘God’s Messenger (peace be upon him) used to hold [his wives] when he was fasting’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ رَضِىَ اللَّه عَنْهَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُبَاشِرُ وَهُوَ صَائِمٌ.

[2228–68]. (Dar al-Salam 2442) Muhammad ibn al-Muthannā narrated:[iii] Abu ʿAṣim narrated; he said: I heard Ibn ʿAwn; from Ibrāhīm; from al-Aswad. He said: **‘I went with Masruq to ʿĀ’ishah and we said to her: “Did God’s Messenger (peace be upon him) hold [his wives] when he was fasting?” She said: “Yes, but he was the best of you in controlling his desire”, or “one of the best in controlling his desire”, the doubt is Abu ʿAṣim’s.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: سَمِعْتُ ابْنَ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قَالَ: انْطَلَقْتُ أَنَا وَمَسْرُوقٌ إِلَى عَائِشَةَ، رَضِيَ اللُه عَنْهَا، فَقُلْنَا لَهَا: أَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: نَعَمْ، وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لإِرْبِهِ. أَوْ مِنْ أَمْلَكِكُمْ لإِرْبِهِ. شَكَّ أَبُو عَاصِمٍ.

[2229–000]. (Dar al-Salam[iv]) Yaʿqūb al-Dawraqī narrated this hadith to me: Ismāʿīl narrated; from Ibn ʿAwn; from Ibrāhīm; from al-Aswad and Masrūq; that **‘they visited the Mother of the Believers to ask her…’ mentioning a similar text.**

وَحَدَّثَنِيهِ يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ وَمَسْرُوقٍ، أَنَّهُمَا دَخَلاَ عَلَى أُمِّ الْـمُؤْمِنِينَ يَسْأَلاَنِهَا. فَذَكَرَ نَحْوَه.

[2230–69]. (Dar al-Salam 2443-2444) Abu Bakr ibn Abi Shaybah narrated: al-Ḥasan ibn Mūsā narrated; Shaybān narrated; from Yaḥyā ibn Abi Kathīr; from Abu Salamah; that ʿUmar ibn ʿAbd al-ʿAzīz told him; that ʿUrwah ibn al-Zubayr narrated; that **‘ʿĀ’ishah,**

the Mother of the Believers, reported that God’s Messenger (peace be upon him) used to kiss her when he was fasting’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، رَضِيَ اللَّه عَنْهَا، أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

Yaḥyā ibn Bishr al-Ḥarīrī narrated: Muʿawiyah (meaning Ibn Sallam) narrated; from Yaḥya ibn Abi Kathir; with the same chain of transmission: **the same text.**

وَحَدَّثَنَا يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ، حَدَّثَنَا مُعَاوِيَةُ، يَعْنِي ابْنَ سَلاَّمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ: مِثْلَهُ.

[2231–70]. (Dar al-Salam 2445) Yaḥyā ibn Yaḥyā, Qutaybah ibn Saʿid and Abu Bakr ibn Abi Shaybah narrated:[v] Abu al-Aḥwaṣ (Yaḥyā said: ‘reported’ and the others said: ‘narrated’); from Ziyād ibn ʿIlāqah; from ʿAmr ibn Maymūn; from ʿĀ’ishah. She said: **‘God’s Messenger (peace be upon him) used to kiss during the month of fasting’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ، رَضِيَ اللَّه عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

[2232–71]. (Dar al-Salam 2446) Muhammad ibn Ḥātim narrated to me: Bahz ibn Asad narrated; Abu Bakr al-Nahshalī narrated; Ziyād ibn ʿIlāqah narrated; from ʿAmr ibn Maymūn; from ʿA’ishah. She said: **‘God’s Messenger (peace be upon him) used to kiss, during Ramadan, while fasting’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ، حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ رَضِيَ اللَّه عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ فِي رَمَضَانَ وَهُوَ صَائِمٌ.

[2233–72]. (Dar al-Salam 2447) Muhammad ibn Bashshār narrated: ʿAbd al-Raḥmān narrated; Sufyān narrated; from Abu al-Zināḍ; from ʿAlī ibn al-Ḥusayn; from ʿĀ’ishah; that **‘the Prophet (peace be upon him) used to kiss when fasting’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَائِشَةَ، رَضِيَ اللَّه عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ.

[2234–73]. (Dar al-Salam 2448-2449) Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[vi] Abu Muʿawiyah (Yaḥya said: ‘reported’ and the other two said: ‘narrated’); from al-Aʿmash; from Muslim; from Shutayr ibn Shakal; from Ḥafṣah. She said: **‘God’s Messenger (peace be upon him) used to kiss when fasting’.**

وَحَدّثَنَا يَحْيَى بْنُ يَحْيَى وَابُو بَكرِ بْنُ ابِي شَيْبَةَ وَابُو كُرَيْبٍ. قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ، رَضِيَ اللُه عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ.

Abu al-Rabīʿ al-Zahrānī narrated: Abu ʿAwānah narrated [H]. Also, Abu Bakr ibn Abi Shaybah and Isḥāq ibn Ibrāhīm narrated; from Jarīr; both from Manṣūr; from Muslim; from Shutayr ibn Shakal; from Ḥafṣah; from the Prophet: **the same text.**

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، كِلاَهُمَا عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ رَضِيَ اللُه عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

[2235–74]. (Dar al-Salam 2450) Ḥārūn ibn Saʿid al-Ayli narrated to me: Ibn Wahb narrated; ʿAmr (who is Ibn al-Ḥārith) reported to me; from ʿAbd Rabbih ibn Saʿid; from ʿAbdullāh ibn Kaʿb al-Ḥimyarī; from ʿUmar ibn Abu Salamah; that **‘He asked God’s Messenger (peace be upon him): “May a fasting person kiss [his wife]?” God’s Messenger (peace be upon him) said to him: “Ask this one”, pointing to Umm Salamah. She told him that God’s Messenger (peace be upon him) did so. He said: “Messenger of God, God has forgiven you all your past and future sins”. The Prophet said to him: “By God, I am the most God-fearing among you and the one who fears Him most”.’**

حَدّثَنِي هَارُونُ بْنُ سَعِيدٍ الاَيْلِيَّ، حَدّثَنَا ابْنُ وَهْبٍ، اخْبَرَنِي عَمْرٌو - وَهُوَ ابْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُقَبِّلُ الصَّائِمُ؟ فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «سَلْ هَذِهِ»، لأُمِّ سَلَمَةَ. فَأَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ ذَلِكَ. فَقَالَ: يَا رَسُولَ اللهِ قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَمَا وَاللهِ إِنِّي لأَتْقَاكُمْ للهِ وَأَخْشَاكُمْ لَهُ».

Text Explanation

Al-Shāfiʿi and scholars of his school said that kissing is not forbidden during a fasting day, if it does not stir one's desire, but it is better not to do so. It is not reprehensible, i.e., *makruh*, rather, it is contrary to the better option, even though it is confirmed that the Prophet (peace be upon him) used to do so. In the case of the Prophet, it was certain that he would not exceed the limit of a mere kiss, but this is not such a certainty for other people. It is as ʿA'ishah said – that he was the best of men to control his desire. As for a person whose desire is easily stirred, a kiss is forbidden, according to the more correct view of our scholars. Some, however, said that it is rather discouraged. *Qadi* ʿIyāḍ said: 'A number of the Prophet's companions, their successors, Ahmad, Isḥāq and Dāwūd are of the view that it is permissible in all cases. Mālik, however, said that it is reprehensible in all cases. Ibn ʿAbbās, Abu Ḥanīfah, al-Thawrī, al-Awzāʿi and al-Shafiʿi said: "It is discouraged for younger men, but not elderly ones". This is also reported to have been said by Mālik'.

Ibn Wahb reports that Mālik considered it permissible during voluntary but not obligatory fasting. There is no disagreement among scholars that a kiss does not invalidate fasting, as long as it does not lead to ejaculation. In support of this view, scholars cite the hadith that quotes the Prophet: 'Consider, what if you rinse your mouth'? This means that rinsing one's mouth is akin to a prelude to drinking, but it is agreed by all scholars that it does not invalidate fasting. The same is the case with a kiss, which is a prelude to more intimate sexual activity. As such, it does not invalidate fasting. Al-Khaṭṭābī and others report that Ibn Masʿud and Saʿid ibn al-Musayyib expressed the view that a person who kisses his wife while fasting should compensate by fasting another day later on.

In hadith No. 2222, ʿA'ishah says: 'God's Messenger might kiss any of his wives whilst he was fasting'. She then smiled. *Qadi* ʿIyāḍ mentioned that some said that her smile reflected her wonder at anyone who might think otherwise. Others said that she wondered at herself, stating this hadith, while some people, particularly a woman speaking to men, might feel shy to mention anything of the sort. She had to state it because it is part of the knowledge she was required to impart. Hence, she wondered at the

fact that she was required to do so. Others still said that she smiled because it reminded her of how dear she was to the Prophet and how he used to treat her with perfect gentility. *Qadi* ʿIyāḍ said: ‘It is also probable that she smiled to indicate that she was referring to herself, so that her audience accepted her statement more readily’.

In hadith No. 2223, it is mentioned that al-Qāsim remained silent for a while before answering the question about the Prophet kissing his wife when fasting. He wanted to remember her statement: ‘Who of you can control his desire as God’s Messenger (peace be upon him) used to control his desire?’ Scholars said that ʿA’ishah’s words give advice to all people to refrain from kissing during a day of fasting. They must not think that they are in the same position as the Prophet. He was always able to control his desire, and he would never be in a position where a kiss would lead to an ejaculation or strong desire. Others cannot be like him. Therefore, they should abstain from it. The hadith indicates that it is permissible, when there is need, to inform others generally of what may take place between man and wife. Where there is no obvious need, this is not allowed.

ʿA’ishah also said that the Prophet kissed and held his wives when he was fasting. What she meant by holding is touching skin to skin.

In hadith No. 2235, ʿUmar ibn Abi Salamah asks the Prophet whether a fasting person may kiss his wife. The Prophet told him to ask Umm Salamah, who was his mother [and the Prophet’s wife]. When she confirmed that the Prophet did so, he said to him: ‘Messenger of God, God has forgiven you all your past and future sins’. The Prophet said to him: ‘By God, I am the most God-fearing among you and the one who fears Him most’. In this case, the questioner thought that kissing when fasting was a special privilege for the Prophet, and that he could do whatever he wished because all his sins were forgiven. The Prophet was displeased with this and told him that he was the most God-fearing of all people. How could the questioner imagine that the Prophet could do something that was forbidden? In some other anthologies, this hadith includes information that the Prophet was angry when ʿUmar ibn Abi Salamah said this to him, but God knows best.

Transmission

Hadith No. 2230 has the following chain of transmission: ‘Abu Bakr ibn Abi Shaybah narrated: al-Ḥasan ibn Mūsā narrated; Shaybān narrated; from Yaḥyā ibn Abi Kathīr; from Abu Salamah; that ʿUmar ibn ʿAbd al-ʿAzīz told him; that ʿUrwah ibn al-Zubayr narrated’. This chain of transmission includes four narrators who belonged to the *tabi*ʿin generation, which succeeded the generation of the Prophet’s companions. These are Yaḥyā, Abu Salamah, ʿUmar and ʿUrwah. They transmitted the hadith from each other in this order.

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i. Related by Ibn Mājah, 1684.
ii. Related by Abu Dāwūd, 2382; al-Tirmidhi, 729.
iii. Related by Ibn Mājah, 1678.
iv. In Dar al-Salam’s edition, this hadith is attached to the one before it.
v. Related by Abu Dāwūd, 2383; al-Tirmidhi, 727; Ibn Mājah, 1683.
vi. Related by Ibn Mājah, 1685.

CHAPTER 13

STARTING THE FAST IN A STATE OF CEREMONIAL IMPURITY

[2236–75]. (Dar al-Salam 2451) Muhammad ibn Ḥātim nar-rated to me:[i] Yaḥyā ibn Saʿid narrated; from Ibn Jurayj [H]. Muhammad ibn Rafiʿ narrated to me (his text); ʿAbd al-Razzāq ibn Hammām narrated; Ibn Jurayj reported; ʿAbd al-Malik ibn Abi Bakr ibn ʿAbd al-Raḥmān; from Abu Bakr. He said: **‘I heard Abu Hurayrah narrating, and he said in his narration: “Whoever is in a state of ceremonial impurity when the dawn has broken must not fast”. I mentioned this to ʿAbd al-Raḥman ibn al-Ḥarith (to his father) and he rejected this. ʿAbd al-Raḥman went out and I was with him and we visited ʿĀ’ishah and Umm Salamah. ʿAbd al-Raḥman asked them about this and both said: “The Prophet (peace be upon him) used to be in a state of ceremonial impurity in the morning that was not caused by a wet dream and would still fast”. We went straight to visit Marwan. ʿAbd al-Raḥman mentioned this to him. Marwan said: “I urge you to go to Abu Hurayrah and contradict what he said”. We went to Abu Hurayrah, with Abu Bakr witnessing all this. ʿAbd al-Raḥman reported the matter to him. Abu Hurayrah asked: “Did they both say it to you?” He said: “Yes”. He said: “They know better”.**

Abu Hurayrah then attributed what he had said to al-Faḍl ibn al-ʿAbbas, saying: “I heard this from al-Faḍl. I did not hear

it from the Prophet (peace be upon him)”. Thus, Abu Hurayrah no longer said what he used to say on this matter.

I said to ʿAbd al-Malik: “Did they [meaning ʿĀ’ishah and Umm Salamah] say During Ramadan?” He said: “It is so – he used to wake up in a state of ceremonial impurity that was not caused by a wet dream and then would still fast”.’

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْـمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، رَضِىَ اللَّه عَنْهُ، يَقُصُّ، يَقُولُ فِي قَصَصِهِ: مَنْ أَدْرَكَهُ الْفَجْرُ جُنُبًا فَلاَ يَصُمْ. فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، لأَبِيهِ، فَأَنْكَرَ ذَلِكَ. فَانْطَلَقَ عَبْدُ الرَّحْمَنِ وَانْطَلَقْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ، رَضِىَ اللَّه عَنْهُما، فَسَأَلَهُمَا عَبْدُ الرَّحْمَنِ عَنْ ذَلِكَ. قَالَ: فَكِلْتَاهُمَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ. قَالَ: فَانْطَلَقْنَا حَتَّى دَخَلْنَا عَلَى مَرْوَانَ فَذَكَرَ ذَلِكَ لَهُ عَبْدُ الرَّحْمَنِ. فَقَالَ مَرْوَانُ: عَزَمْتُ عَلَيْكَ إِلاَّ مَا ذَهَبْتَ إِلَى أَبِي هُرَيْرَةَ فَرَدَدْتَ عَلَيْهِ مَا يَقُولُ. قَالَ: فَجِئْنَا أَبَا هُرَيْرَةَ، وَأَبُو بَكْرٍ حَاضِرُ ذَلِكَ كُلِّهِ. قَالَ: فَذَكَرَ لَهُ عَبْدُ الرَّحْمَنِ. فَقَالَ أَبُو هُرَيْرَةَ: أَهُمَا قَالَتَاهُ لَكَ؟ قَالَ: نَعَمْ. قَالَ: هُمَا أَعْلَمُ.

ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي ذَلِكَ إِلَى الْفَضْلِ بْنِ الْعَبَّاسِ. فَقَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ ذَلِكَ مِنَ الْفَضْلِ، وَلَمْ

اسْمَعْهُ مِنَ النّبِيِّ صَلى اللهُ عَلَيْهِ وَسَلمَ. قَالَ: فَرَجَعَ ابُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ فِي ذَلِكَ.

قُلْتُ لِعَبْدِ الْـمَلِكِ: أَقَالَتَا فِي رَمَضَانَ؟ قَالَ: كَذَلِكَ كَانَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ.

[2237–76]. (Dar al-Salam 2452) Ḥarmalah ibn Yaḥyā narrated to me:[ii] Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; from ʿUrwah ibn al-Zubayr and Abu Bakr ibn ʿAbd al-Raḥmān; that ʿA’ishah, the Prophet’s wife, said: **‘It used to happen at the break of dawn during Ramadan that God’s Messenger (peace be upon him) was in a state of ceremonial impurity, not caused by a wet dream, and he would take a bath and fast’.**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: قَدْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ، وَهُوَ جُنُبٌ مِنْ غَيْرِ حُلُمٍ، فَيَغْتَسِلُ وَيَصُومُ.

[2238–77]. (Dar al-Salam 2453) Ḥārūn ibn Saʿid al-Ayli narrated to me: Ibn Wahb narrated; ʿAmr (who is Ibn al-Ḥārith) reported to me; from ʿAbd Rabbih; from ʿAbdullāh ibn Kaʿb al-Ḥimyarī; that Abu Bakr narrated to him; that **‘Marwan sent him to Umm Salamah to ask her about the situation of a man who starts the morning in a state of ceremonial impurity, may he fast? She said: “God’s Messenger (peace be upon him) might be in a state of ceremonial impurity, caused by sexual intercourse, not a wet**

dream, and he would neither break his fast nor compensate [for that day]”.’

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ، عَنْ عَبْدِ اللهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ، أَنَّ أَبَا بَكْرٍ حَدَّثَهُ، أَنَّ مَرْوَانَ أَرْسَلَهُ إِلَى أُمِّ سَلَمَةَ، رَضِيَ اللهُ عَنْهَا، يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا: أَيَصُومُ؟ فَقَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنُبًا مِنْ جِمَاعٍ لاَ مِنْ حُلُمٍ، ثُمَّ لاَ يُفْطِرُ وَلاَ يَقْضِي.

[2239–78]. (Dar al-Salam 2454) Yaḥyā ibn Yaḥyā narrated: he said: I read out to Mālik; from ʿAbd Rabbih ibn Saʿid; from Abu Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām; from ʿA’ishah and Umm Salamah, the Prophet’s wives; that they said: **‘God’s Messenger (peace be upon him) might be in a state of ceremonial impurity, due to sexual intercourse, not a wet dream, during Ramadan, and he would fast’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ، زَوْجَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُمَا قَالَتَا: إِنْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلاَمٍ فِي رَمَضَانَ، ثُمَّ يَصُومُ.

[2240–79]. (Dar al-Salam 2455) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated:[iii] Ibn Ayyūb said: Ismāʿīl ibn Jaʿfar narrated; ʿAbdullāh ibn ʿAbd al-Raḥmān (who is Ibn Maʿmar ibn Ḥazm al-

Anṣārī Abu Ṭuwālah) reported to me; that Abu Yūnus, ʿA’ishah’s *mawla*, reported to him; from ʿA’ishah; that **‘A man came to the Prophet (peace be upon him) requesting a ruling, and she was listening behind the door. He said: “Messenger of God, the prayer time becomes due when I am in a state of ceremonial impurity, may I fast?” God’s Messenger (peace be upon him) said: “And I too. The prayer time becomes due when I am in a state of ceremonial impurity and I fast”. [The man] said: “You are unlike us, Messenger of God. God has forgiven you your past and future sins”. [The Prophet] said: “I hope to be the one among you who fears God most and who knows best what to avoid”.’**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، أَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، وَهُوَ ابْنُ مَعْمَرِ بْنِ حَزْمٍ الأَنْصَارِيُّ أَبُو طُوَالَةَ، أَنَّ أَبَا يُونُسَ مَوْلَى عَائِشَةَ، أَخْبَرَهُ عَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ رَجُلاً جَاءَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِيهِ، وَهِيَ تَسْمَعُ مِنْ وَرَاءِ الْبَابِ فَقَالَ: يَا رَسُولَ اللهِ تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ، أَفَأَصُومُ؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَأَنَا تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ فَأَصُومُ». فَقَالَ: لَسْتَ مِثْلَنَا يَا رَسُولَ اللهِ. قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ: «وَاللهِ إِنِّي لأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ للهِ وَأَعْلَمَكُمْ بِمَا أَتَّقِي».

[2241–80]. (Dar al-Salam 2456) Ahmad ibn ʿUthmān al-Nawfalī narrated:[iv] Abu ʿAṣim narrated; Ibn Jurayj narrated; Muhammad ibn Yusuf reported to me; from Sulayman ibn Yasar; that **‘he asked Umm Salamah about the situation of a man who starts the**

morning in a state of ceremonial impurity, may he fast? She said: “God’s Messenger might start the morning in a state of ceremonial impurity, not caused by a wet dream, and he would fast”.’

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ، رَضِيَ اللهُ عَنْهَا، عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا: أَيَصُومُ؟ قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ احْتِلاَمٍ ثُمَّ يَصُومُ.

Text Explanation

The first hadith, No. 2236, mentions that Abu Hurayrah used to say that a person who is in a state of ceremonial impurity at the break of dawn cannot fast, which means that his fasting is invalid. However, the hadith also mentions that Abu Hurayrah changed his view when he was informed that ʿA'ishah and Umm Salamah, the Prophet's wives, said that the Prophet used to be in such a state after dawn and he would fast normally. Abu Hurayrah then mentioned that he had heard the relevant hadith on which he based his original view from al-Faḍl ibn al-ʿAbbās, who attributed it to the Prophet. The reason for Abu Hurayrah's change of mind is that he was aware of two hadiths which he had to consider. He then had to attach some interpretation to one of them, which invalidates fasting in such a situation. Presently, we shall explain the different ways of such interpretation. When he recognised that the hadith reported by ʿA'ishah and Umm Salamah must be taken as stated, the other needed an interpretation. Hence, ʿA'ishah's and Umm Salamah's hadith was the one to be implemented because they were more aware of such situations than anyone else. Moreover, this hadith is consistent with the Qur'an, as God permits eating, drinking and sex until the break of dawn. He says: 'You may now lie with them and seek what God has ordained for you. Eat and drink until you can see the white streak of dawn against the blackness of the night. Then resume the fast till nightfall'. (2: 187) What is meant by lying with one's wife is sexual intercourse. This is confirmed by what comes next in the verse, 'And seek what God has ordained for you'. Needless to say, if sexual intercourse is permissible until the break of dawn, the couple will be in a state of ceremonial impurity after it, but their fasting is valid, as God says: 'Resume the fast till nightfall'.

As the Qur'an and the Prophet's action clearly show that a person who is in a state of ceremonial impurity after dawn may fast, we need to have an interpretation of the hadith narrated by Abu Hurayrah from al-Faḍl, from the Prophet (peace be upon him). Such an interpretation is provided in three ways. The first is that it points to the better course of action, which is to take a bath before the break of dawn. If one does not do so, one remains within what is permissible. This is the view of our Shāfiʿi scholars and how

they understand the hadith. It may be asked, how could taking a bath before dawn be better when it has been confirmed that the Prophet did the opposite? The answer is that the Prophet did so to show that it is permissible. In this case, his action is better because it includes giving the right information to people, and he is commanded to give such information. Thus, his action in this case is the same as his performing the ablution, washing every organ once only on a few occasions, when it is better to wash them three times. This is the course he performed regularly, as clearly indicated by several hadiths. He also performed his duty of *ṭawaf* [i.e., going around the Kaʿbah seven times during hajj] riding his camel to show that it is permissible. Needless to say, to walk is better, and this is what he did on many occasions. There are several other cases where the Prophet did something to show that it is permissible, knowing that a different method is better.

The second interpretation suggests that it may refer to a person who is actually having intercourse at the point of dawn break, but he continues, and he is aware of the situation. Such a person cannot fast that day. The third interpretation is reported by Ibn al-Mundhir, from al-Bayhaqī who says that the hadith narrated by Abu Hurayrah was abrogated. It applied in the early days when sexual intercourse, eating and drinking were all forbidden, should one have a short sleep and wake up before dawn. Such prohibition was subsequently abrogated. Abu Hurayrah was not aware of this and he gave his ruling according to what he knew. When the other hadith, abrogating the earlier situation, was delivered to him, he upheld that. Ibn al-Mundhir said: 'This is the best I heard on this case', but God knows best.

In this hadith, No. 2236, the Prophet's wives reported: 'The Prophet (peace be upon him) used to be in a state of ceremonial impurity in the morning that was not caused by a wet dream and would still fast'. This supports the view of scholars who say that prophets might have wet dreams. Scholars hold different views on this point, and the better-known view is that they might not.[v] Scholars thus understand this statement as meaning that the Prophet's *janabah*, i.e., ceremonial impurity, was due to intercourse as it could not be the result of a wet dream. This makes this statement similar to the Qur'anic verse describing unbelievers' attitudes: 'They kill

prophets against all right'. Needless to say, killing prophets can never be right.

When ʿAbd al-Raḥmān mentioned the Prophet's wives' statement to Marwān, who was then the Governor of Madinah, he said to him: 'I urge you to go to Abu Hurayrah and contradict what he said'. 'Urge' in this instance means a clear and binding command. When a ruler gives such an order, it must be obeyed unless it involves disobedience of God.

Abu Hurayrah then explained how he arrived at such a ruling, saying that he had heard it from al-Faḍl ibn al-ʿAbbās, not from the Prophet. In al-Nasā'ī's version: 'Abu Hurayrah said: "it was reported to me by Usāmah ibn Zayd".' In another narration, Abu Hurayrah says: 'I was told this by this one and that one'. This may be understood to mean that he heard it from al-Faḍl and Usāmah.

The final ruling on this question is a unanimous one by scholars of all regions, stating that fasting by a person in a state of *janabah*, or ceremonial impurity, is valid, whether it is caused by a wet dream or sexual intercourse. The great majority of the Prophet's companions and the following generation, i.e., the *tabiʿ*in, were of this view, but it is reported that al-Ḥasan ibn Ṣāliḥ considered such fasting invalid. Abu Hurayrah also stated that it was invalid, but he changed his view as clearly reported in this hadith. Some said that Abu Hurayrah did not change his view, but such a claim is discounted. Further details are reported from a number of scholars. It is reported that Ṭāwūs, ʿUrwah and al-Nakhaʿi said that if a man is aware of being in *janabah*, his fasting is not valid, but it is valid if he is unaware of it. The same is also attributed to Abu Hurayrah. It is further mentioned that al-Ḥasan al-Baṣrī and al-Nakhaʿi said that such fasting is acceptable in voluntary, not obligatory fasting. Further, Salim ibn ʿAbdullāh, al-Ḥasan al-Baṣrī and al-Ḥasan ibn Ṣāliḥ are reported to have said that such a person should fast this day and still compensate by fasting another day. Subsequently, all these different views were negated and scholars arrived at a unanimous decision, making it clear that such fasting is valid, as we have stated earlier.

The point of unanimity after there having been differences is subject to well-known disagreement among scholars of legal theory [i.e., *uṣul al-fiqh*].

The hadith stated by ʿA’ishah and Umm Salamah provides the ultimate verdict, answering every objection, but God knows best.

If a woman’s menstrual or postnatal discharge stops during a night, and the dawn breaks before she has had opportunity to take a bath, she should fast. Her fasting is valid, and she must complete it, whether she has forgotten to take a bath or left it deliberately, for a valid reason or otherwise. She is in the same situation as a man in a state of ceremonial impurity. This is the view of our school and all scholars, except for what has been attributed to some scholars of the earliest generation, but we have no way to establish whether what is attributed to them is correct or not.

Transmission

In the chain of transmission of hadith No. 2236, we have ‘ʿAbd al-Malik ibn Abi Bakr ibn ʿAbd al-Raḥmān; from Abu Bakr’. Then in the text of the hadith we have: ‘I mentioned this to ʿAbd al-Raḥmān ibn al-Ḥārith (to his father)’. This means that the narrator, Abu Bakr, mentioned it to his father ʿAbd al-Raḥmān. The repetition of the preposition ‘to’ is a clear indication of this, i.e., that ʿAbd al-Raḥmān is his father. *Qadi* ʿIyāḍ said: ‘In Ibn Mahān’s narration, this reads: “ʿAbd al-Raḥmān mentioned this to his father”. This is a gross error because it clearly indicates that the addressee was ʿAbd al-Raḥmān’s father, al-Ḥārith, and this is absolutely wrong. The hadith mentions a story that took place when Marwān was Governor of Madinah, during Muʿawiyah’s reign as Caliph [41-60 AH], but al-Ḥarith died in 18 AH, during the ʿAmwas plague epidemic which took place during the reign of ʿUmar ibn al-Khaṭṭāb, but God knows best’.

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i. Related by al-Bukhari, 1925 and 1926; Abu Dāwūd, 2388; al-Tirmidhi in a shorter version, 779.
ii. Related by al-Bukhari, 1930.
iii. Related by Abu Dāwūd, 2389.
iv. Related by al-Nasā’ī, 183.
v. Scholars of old attributed wet dreams to some influence by Satan, which could not apply to any prophet, but there is no basis for this assumption. A wet dream is a physiological function.

CHAPTER 14

STRICT PROHIBITION OF SEXUAL INTERCOURSE DURING FASTING

[2242–81]. (Dar al-Salam 2457) Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah, Zuhayr ibn Ḥarb and Ibn Numayr narrated:[i] all from Ibn ʿUyaynah; Yaḥyā said: Sufyān ibn ʿUyaynah reported; from al-Zuhrī; from Ḥumayd ibn ʿAbd al-Raḥmān; from Abu Hurayrah. He said: **‘A man came to the Prophet (peace be upon him) and said: “Messenger of God, I am doomed”. The Prophet said: “What has caused you to be doomed?” The man said: “I had intercourse with my wife during Ramadan”. The Prophet said: “Can you afford to free a slave?” He said: “No”. The Prophet said: “Can you fast two consecutive months?” He said: “No”. The Prophet said: “Do you have the means to feed sixty poor people?” He said: “No”. The man then sat down. The Prophet was brought a sack of dates. He said [to the man]: “Take this and give it away as *ṣadaqah*”. The man said: “To anyone poorer than us? No family living in between its [i.e., Madinah’s] two black sides needs it more than us”. The Prophet (peace be upon him) laughed baring his front teeth. He then said to the man: “Take it and feed your family”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ. كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى: أَخْبَرَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، رَضِىَ اللَّه عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَلَكْتُ يَا رَسُولَ اللهِ. قَالَ: «وَمَا أَهْلَكَكَ». قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ». قَالَ: لا. قَالَ: «فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّينَ مِسْكِينًا؟». قَالَ: لا. قَالَ: ثُمَّ جَلَسَ. فَأُتِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ. فَقَالَ: «تَصَدَّقْ بِهَذَا». قَالَ: أَفْقَرَ مِنَّا؟ فَمَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنَّا. فَضَحِكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ».

[2243–000]. (Dar al-Salam 2458) Isḥāq ibn Ibrāhīm narrated: Jarīr reported; from Manṣūr; from Muhammad ibn Muslim al-Zuhrī; with this chain of transmission: **the same text as the narration by Ibn ʿUyaynah but he said: ‘A sack, which is the one known as *zanbil*, containing dates’, and he did not mention: ‘The Prophet laughed baring his front teeth’.**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. مِثْلَ رِوَايَةِ ابْنِ عُيَيْنَةَ وَقَالَ: بِعَرَقٍ فِيهِ تَمْرٌ، وَهُوَ الزِّنْبِيلُ. وَلَمْ يَذْكُرْ: فَضَحِكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ.

[2244–82]. (Dar al-Salam 2459) Yaḥyā ibn Yaḥyā and Mu-hammad ibn Rumḥ narrated: both said: al-Layth reported [H]. Also,

Qutaybah narrated; Layth narrated; from Ibn Shihāb; from Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf; from Abu Hurayrah; that **‘A man had sexual intercourse with his wife during Ramadan. He asked God’s Messenger (peace be upon him) about it and the Prophet asked him: “Can you free a slave?” The man said: “No”. The Prophet said: “Can you fast two consecutive months?” The man again said: “No”. The Prophet told him: “Then feed sixty poor people”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ، قَالا: أَخْبَرَنَا اللَّيْثُ، ح. وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّه عَنْهُ، أَنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ. فَاسْتَفْتَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَقَالَ: «هَلْ تَجِدُ رَقَبَةً؟» قَالَ: لا. قَالَ: «وَهَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟». قَالَ: لا. قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِينًا».

[2245–83]. (Dar al-Salam 2460) Muhammad ibn Rāfiʿ narrated: Isḥāq ibn ʿIsa narrated; Malik reported; from al-Zuhri; with the same chain of transmission; that **‘A man spoilt his fast during Ramadan, and God’s Messenger (peace be upon him) ordered him to atone for it by freeing a slave…’. He then added the same as Ibn ʿUyaynah’s narration.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى، أَخْبَرَنَا مَالِكٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ: أَنَّ رَجُلاً أَفْطَرَ فِي رَمَضَانَ، فَأَمَرَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُكَفِّرَ بِعِتْقِ رَقَبَةٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[2246–84]. (Dar al-Salam 2461-2462) Muhammad ibn Rāfiʿ narrated to me: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; Ibn Shihāb narrated to me; from Ḥumayd ibn ʿAbd al-Raḥmān; that Abu Hurayrah narrated to him; that **‘The Prophet ordered a man who spoilt his fast during Ramadan to free a slave, or to fast for two months, or to feed sixty poor people’.**

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ رَجُلاً أَفْطَرَ فِي رَمَضَانَ أَنْ يُعْتِقَ رَقَبَةً، أَوْ يَصُومَ شَهْرَيْنِ، أَوْ يُطْعِمَ سِتِّينَ مِسْكِينًا.

ʿAbd ibn Ḥumayd narrated: ʿAbd al-Razzāq reported; Maʿmar reported; from al-Zuhrī; with the same chain of transmission: **a similar text to Ibn ʿUyaynah’s.**

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

[2247–85]. (Dar al-Salam 2463) Muhammad ibn Rumḥ ibn al-Muhājir narrated:[ii] al-Layth reported; from Yaḥyā ibn Saʿid; from ʿAbd al-Raḥmān ibn al-Qāsim; from Muhammad ibn Jaʿfar ibn al-Zubayr; from ʿAbbād ibn ʿAbdullāh ibn al-Zubayr; from ʿA’ishah; that she said: **‘A man came to God’s Messenger (peace be upon him) and said: “I am burnt”. The Prophet said: “Why?” He said: “I had sex with my wife during the day in Ramadan”. The Prophet said: “Give charity. Give charity”. The man said: “I have nothing”. The Prophet ordered him to sit. He was brought**

two sacks containing food. He ordered the man to give it away as charity’.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْـمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، رَضِيَ اللَّه عَنْهَا، أَنَّهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: احْتَرَقْتُ. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لِمَ؟» قَالَ: وَطِئْتُ امْرَأَتِي فِي رَمَضَانَ نَهَارًا. قَالَ: «تَصَدَّقْ تَصَدَّقْ». قَالَ: مَا عِنْدِي شَيْءٌ. فَأَمَرَهُ أَنْ يَجْلِسَ. فَجَاءَهُ عَرَقَانِ فِيهِمَا طَعَامٌ، فَأَمَرَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَصَدَّقَ بِهِ.

[2248–86]. (Dar al-Salam 2464) Muhammad ibn al-Muthannā narrated: ʿAbd al-Wahhāb al-Thaqafī reported; he said: I heard Yaḥyā ibn Saʿid say: ʿAbd al-Raḥmān ibn al-Qāsim reported to me; that Muhammad ibn Jaʿfar ibn al-Zubayr reported to him; that ʿAbbād ibn ʿAbdullāh ibn al-Zubayr narrated to him; that he heard ʿA’ishah say: **‘A man came to God’s Messenger (peace be upon him)…’. He mentioned the hadith, but it does not mention at the beginning ‘Give charity. Give charity’, nor does it include ‘during the day’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ عَبَّادَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ حَدَّثَهُ، أَنَّهُ سَمِعَ

عَائِشَةَ، رَضِىَ الله عَنْهَا، تَقُولَ: اتَى رَجُلٌ إِلى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ الْحَدِيثَ، وَلَيْسَ فِي أَوَّلِ الْحَدِيثِ: "تَصَدَّقْ تَصَدَّقْ". وَلاَ قَوْلُهُ: نَهَارًا.

[2249–87]. (Dar al-Salam 2465) Abu al-Ṭāhir narrated to me: Ibn Wahb reported; ʿAmr ibn al-Ḥārith reported to me; that ʿAbd al-Raḥmān ibn al-Qāsim narrated to him; that Muhammad ibn Jaʿfar ibn al-Zubayr narrated to him; that ʿAbbād ibn ʿAbdullāh ibn al-Zubayr narrated to him; that he heard ʿA'ishah, the Prophet's wife say: **'A man came to God's Messenger in the mosque during Ramadan and said: "Messenger of God, I am burnt, I am burnt". God's Messenger asked him what was wrong. He said: "I had intercourse with my wife". The Prophet said: "Give charity". He said: "By God, Prophet, I have nothing, and I do not have the means". The Prophet said: "Sit down", and he sat. As he was there, a man came leading a donkey carrying food. God's Messenger asked: "Where is the man who said earlier that he was burnt?" The man stood up. The Prophet said: "Give this away as charity". The man said: "Messenger of God, to someone else? By God, we are hungry, and we have nothing". The Prophet said: "Then eat it".'**

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ، أَنَّ عَبَّادَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ حَدَّثَهُ، أَنَّهُ سَمِعَ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، تَقُولُ: أَتَى رَجُلٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فِي رَمَضَانَ، فَقَالَ: يَا رَسُولَ اللهِ، احْتَرَقْتُ! احْتَرَقْتُ! فَسَأَلَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلمَ: مَا شَانُهُ. فَقَالَ: اصَبْتُ اهْلِي. قَالَ: «تَصَدّقْ». فَقَالَ: وَاللهِ يَا نَبِيَّ اللهِ مَا لِي شَيْءٌ، وَمَا أَقْدِرُ عَلَيْهِ. قَالَ: «اجْلِسْ». فَجَلَسَ، فَبَيْنَا هُوَ عَلَى ذَلِكَ أَقْبَلَ رَجُلٌ يَسُوقُ حِمَارًا عَلَيْهِ طَعَامٌ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَيْنَ الْـمُحْتَرِقُ آنِفًا؟». فَقَامَ الرَّجُلُ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «تَصَدَّقْ بِهَذَا». فَقَالَ: يَا رَسُولَ اللهِ أَغَيْرَنَا؟ فَوَاللهِ إِنَّا لَجِيَاعٌ، مَا لَنَا شَيْءٌ. قَالَ: «فَكُلُوهُ».

Text Explanation

This chapter speaks about the man who had sex with his wife during the day in Ramadan. Our view and the view of all scholars is that he must give reparation if he has had sexual intercourse that spoils his fast on a day of Ramadan. The reparation takes the form of setting free a slave who is a believer and free of any handicap that severely restricts him or her from work. If the man is unable to set such a slave free, then the reparation takes the form of fasting two consecutive months. If he is physically unable to do so, then he must feed sixty poor people, giving each one a *mudd* of food, and the *mudd* equals the fill of an average man's two cupped hands. If the man cannot meet any of the three forms of reparation, al-Shāfiʿi states two views, one of which suggests that the man need not do anything. If he subsequently becomes able to do any of the three, he still owes nothing. Al-Shafiʿi argues that the hadith concerning this man clearly shows that he would owe nothing. He reported his inability to meet the required reparation and the Prophet did not tell him that he would still owe the reparation. He only permitted him to feed his family.

The other view is the correct one according to our Shāfiʿi scholars, and the view of choice is that the reparation is not waived. It remains owed by him until he is able to give it, in the same way as all other debts, claims, dues and compensation, such as the compensation for killing a game animal when one is in a state of consecration, i.e., *iḥram*. The hadith does not negate that the reparation remained owed. Indeed, it indicates that it remains so. The man simply told the Prophet that he could not meet any of the three requirements. Then the Prophet was brought a sack of dates and he ordered the man to take it and give it away in charity as reparation. Had the reparation been waived by the perpetrator's inability to meet any of its three forms, the man would have owed nothing and the Prophet would not have told him to give the sack of dates away. The fact that the Prophet did so means that the man still owed the reparation. The Prophet only permitted him to feed his family because he was in urgent need of doing so. This was an immediate need while the reparation could be postponed until he was able to give it. Therefore, the Prophet gave the man permission to make use of the dates to feed his family, leaving him still owing the reparation. The

Prophet did not state that he still owed it because delaying such information until needed is permissible according to the majority of scholars. This is the correct view explaining the meaning of the hadith and the ruling on this question. There are other views and interpretations, but these lack firm basis.

A man who has sexual intercourse with his wife during a day of fasting, forgetting that he is fasting, does not break his fast and has no reparation to make. This is the correct view according to our Shāfiʿi School, and it is agreed upon by the majority of scholars. Malik's disciples hold different views on whether he owes a reparation or not. Ahmad ibn Ḥanbal said that such a person breaks his fast by such intercourse and he owes the specified reparation. ʿAṭā', Rabīʿah, al-Awzāʿi, al-Layth and al-Thawri say that he must fast a day in compensation for spoiling his fast, but he owes no reparation. In support of our view, we say that the Prophet's hadith is clear that a person who forgets that he or she is fasting and eats during the day does not break the fast. Sexual intercourse is comparable to that. The hadiths that mention reparation for having sexual intercourse during the day while fasting refer to a person who does so deliberately. Hence, the man in this case said to the Prophet: 'I am doomed' and in other hadiths 'I am burnt'. This can only apply to one who is deliberately in the wrong. A wrong done through forgetting incurs no sin. This is unanimously agreed upon.

When the Prophet told the man to take the dates and give them away in charity as reparation for his misdeed, the man said: 'To anyone poorer than us? No family living in between its [i.e., Madinah's] two black sides needs it more than us'. Madinah lies in between two areas of black, volcanic stones which are difficult to traverse. Hence, the man describes his family as the poorest in Madinah. Therefore, the Prophet told him to take the sack of dates to his family.

Hadith No. 2246 mentions that 'the Prophet ordered a man who spoilt his fast during Ramadan to free a slave, or to fast for two months or to feed sixty poor people. Although this hadith uses the conjunction 'or', this does not signify a choice. These types of reparation are stated in a specific order, which means that the second type cannot be considered unless the first is

impossible. Likewise, feeding sixty poor people may only be valid if the other two cannot be met. This is clearly explained in the other hadiths.

These hadiths may be cited in support of Abu Ḥanīfah's view that accepts freeing a slave who is an unbeliever in reparation for intercourse during the day in Ramadan or for an oath making one's wife forbidden to one. Abu Ḥanīfah and scholars sharing his view say that the condition that the slave to be freed must be a believer applies only in the case of atoning for manslaughter. This condition is stated in the Qur'an. Al-Shāfiʿi and the majority of scholars say that the same condition applies in all cases of atoning by freeing a slave. The slave must be a believer, applying the qualification to other cases where the freeing of a slave is left unqualified. The difference of views is thus based on this: the condition is applied to what is stated in general terms, with no condition. Al-Shafiʿi applies it and Abu Ḥanifah does not.

In hadith No. 2247, the man says to the Prophet, 'I am burnt'. This is figurative and it is permissible. Such usage may not be objected to. The Prophet tells the man: 'Give charity. Give charity'. Again, this is expressed generally, but it is qualified by the earlier hadiths which specify feeding sixty poor people, one *mudd*, i.e., the fill of a man's cupped hands of food for each person. The same rule of qualifying a general statement is applied to the rest of the hadith: 'He [the Prophet] was brought two sacks containing food. He ordered the man to give it away as charity'.

In hadith No. 2244, the Prophet asks the man: 'Can you fast two consecutive months?' This provides evidence in support of our Shāfiʿi School, and the majority of scholars, that the fasting must be consecutive, i.e., without interruption. This view has been unanimously agreed upon in recent generations. However, it is reported that Ibn Abi Laylā does not make it a condition.

Likewise, scholars in recent generations are unanimous that when the reparation is of the third type, which is feeding, the recipients must be sixty poor people. This is again the view of our school and the majority of scholars in earlier generations. It is mentioned that al-Ḥasan al-Baṣrī considers it to be feeding forty poor people, half a *ṣaʿ* [i.e., two *mudds*] each. The majority of scholars say sixty poor people, one *mudd* or a quarter

of one *ṣa*ʿ each. Abu Ḥanīfah and al-Thawrī said half of one *ṣa*ʿ for each of the sixty poor people.

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i. Related by al-Bukhari, 1936, 1937, 2600, 5368, 6087, 6164, 6709, 6711 and 6821; Abu Dāwūd, 2390, 2391 and 2392; al-Tirmidhi, 724; Ibn Mājah, 1671.

ii. Related by al-Bukhari, 1935 and 6822; Abu Dāwūd, 2394.

CHAPTER 15

TO FAST OR NOT TO FAST DURING TRAVEL?

[2250–88]. (Dar al-Salam 2466-2467) Yaḥyā ibn Yaḥyā and Muhammad ibn Rumḥ narrated to me:[i] both said: al-Layth reported [H]. Also, Qutaybah ibn Saʿid narrated; Layth narrated; from Ibn Shihab; from ʿUbaydullāh ibn ʿAbdullāh ibn ʿUtbah; from Ibn ʿAbbās that he told him that **‘God’s Messenger set out during Ramadan in the Year of Victory, and he continued fasting until he reached al-Kadid, then he broke his fast. The Prophet’s companions always followed his most recent practice’.**

حَدَّثَنِي يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ، قَالا: أَخْبَرَنَا اللَّيْثُ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّه عَنْهُمَا، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ، ثُمَّ أَفْطَرَ. وَكَانَ صَحَابَةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ.

Yaḥyā ibn Yaḥyā, Abu Bakr ibn Abi Shaybah, ʿAmr al-Nāqid and Isḥāq ibn Ibrāhīm narrated: from Sufyān; from al-Zuhrī; with the

same chain of transmission: **the same text. Yaḥya said that Sufyan said: ‘I do not know who the speaker was that referred to following the latest of what the Prophet said and did’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ: مِثْلَهُ. قَالَ يَحْيَى: قَالَ سُفْيَانُ: لاَ أَدْرِي مِنْ قَوْلِ مَنْ هُوَ. يَعْنِي وَكَانَ يُؤْخَذُ بِالآخِرِ مِنْ قَوْلِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2251–000]. (Dar al-Salam 2468) Muhammad ibn Rāfiʿ nar-rated to me: ʿAbd al-Razzāq narrated; Maʿmar reported; from al-Zuhrī; with the same chain of transmission: al-Zuhrī said: **‘Non-fasting was the latter of the two options. God’s Messenger’s orders are taken on the basis of the latest on any question’. Al-Zuhri said: ‘God’s Messenger reached Makkah when thirteen nights of Ramadan had passed’.**

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ. قَالَ الزُّهْرِيُّ: وَكَانَ الْفِطْرُ آخِرَ الأَمْرَيْنِ، وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالآخِرِ فَالآخِرِ. قَالَ الزُّهْرِيُّ: فَصَبَّحَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ لِثَلاَثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ.

[2252–000]. (Dar al-Salam 2469) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; with the same chain of transmission: **the same as al-Layth’s**

narration. Ibn Shihab said: ‘They followed the latest of his commands, considering it the definitive one that abrogates [what went before it]’.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ: مِثْلَ حَدِيثِ اللَّيْثِ. قَالَ ابْنُ شِهَابٍ: فَكَانُوا يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ، وَيَرَوْنَهُ النَّاسِخَ الْـمُحْكَمَ.

[2253–000]. (Dar al-Salam 2470) Isḥāq ibn Ibrāhīm narrated:[ii] Jarīr reported; from Manṣūr; from Mujāhid; from Ṭāwūs; from Ibn ʿAbbās. He said: **‘God’s Messenger travelled during Ramadan, and he remained fasting until he reached ʿUsfan when he called for a jug containing a drink and he drank it during the day so that people could see him. He then did not fast until he entered Makkah’.**

Ibn ʿAbbas said: ‘God’s Messenger sometimes fasted and sometimes did not. Whoever wished, could fast, and whoever wished not to fast, did not fast’.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِىَ اللَّه عَنْهُما، قَالَ: سَافَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ. ثُمَّ دَعَا بِإِنَاءٍ فِيهِ شَرَابٌ فَشَرِبَهُ نَهَارًا لِيَرَاهُ النَّاسُ. ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ.

قَالَ ابْنُ عَبَّاسٍ، رَضِىَ اللَّه عَنْهُما: فَصَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ

شَاءَ افْطرَ.

[2254–89]. (Dar al-Salam 2471) Abu Kurayb narrated: Wakīʿ narrated; from Sufyān; from ʿAbd al-Karīm; from Ṭāwūs; from Ibn ʿAbbās. He said: **‘Do not criticise anyone who fasts or anyone who does not. God’s Messenger (peace be upon him) fasted during [some] travel and did not during some’.**

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللُه عَنْهُما، قَالَ: لاَ تَعِبْ عَلَى مَنْ صَامَ وَلاَ عَلَى مَنْ أَفْطَرَ. قَدْ صَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ وَأَفْطَرَ.

[2255–90]. (Dar al-Salam 2472) Muhammad ibn al-Muthannā narrated:[iii] ʿAbd al-Wahhāb (meaning Ibn ʿAbd al-Majīd) narrated; Jaʿfar narrated; from his father; from Jābir ibn ʿAbdullāh; that **‘God’s Messenger (peace be upon him) set out for Makkah in the Year of Victory during Ramadan. He fasted until he reached Kuraʿ al-Ghamim, and all people fasted. He then called for a glass of water and he raised it so that people could see it. He then drank. Later, he was told that some people continued fasting. He said: “They are the disobedient, they are the disobedient”.’**

حَدَّثَنِي مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ، حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، رَضِيَ اللُه عَنْهُما، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ، فَصَامَ النَّاسُ. ثُمَّ دَعَا بِقَدَحٍ مِنْ

مَاءٍ، فَرَفَعَهُ حَتّى نَظرَ النّاسُ إِلَيْهِ، ثَمَّ شَرِبَ. فَقِيلَ لهُ بَعْدَ ذَلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ، فَقَالَ: «أُولَئِكَ الْعُصَاةُ أُولَئِكَ الْعُصَاةُ».

[2256–91]. (Dar al-Salam 2473) Qutaybah ibn Saʿid narrated: ʿAbd al-ʿAzīz (meaning al-Darāwardī) narrated; from Jaʿfar; with the same chain of transmission: **the same text, but adding: ‘He [i.e., the Prophet] was told that people were finding fasting very difficult, and they will only look at what you do. He called for a glass of water, after ʿAṣr’.**

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ جَعْفَرٍ، بِهَذَا الإِسْنَادِ: وَزَادَ: فَقِيلَ لَهُ إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ، وَإِنَّمَا يَنْظُرُونَ فِيمَا فَعَلْتَ. فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ.

[2257–92]. (Dar al-Salam 2474) Abu Bakr ibn Abi Shaybah, Muhammad ibn al-Muthannā and Ibn Bashshār narrated:[iv] all from Muhammad ibn Jaʿfar; Abu Bakr said: Ghundar narrated; from Shuʿbah; from Muhammad ibn ʿAbd al-Raḥmān ibn Saʿd; from Muhammad ibn ʿAmr ibn al-Ḥasan; from Jābir ibn ʿAbdullāh. He said: **‘God’s Messenger (peace be upon him) was on a journey when he saw a man with people gathered around him, and he was placed under some shade. He asked: “What is wrong with him?” They said: “He is only a fasting person”. The Prophet said: “It is not piety that you fast when travelling”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْـمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا

غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، رَضِيَ اللُه عَنْهُما، قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَرَأَى رَجُلاً قَدِ اجْتَمَعَ النَّاسُ عَلَيْهِ وَقَدْ ظُلِّلَ عَلَيْهِ، فَقَالَ: «مَا لَهُ؟» قَالُوا: رَجُلٌ صَائِمٌ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَ الْبِرِّ أَنْ تَصُومُوا فِي السَّفَرِ».

[2258–000]. (Dar al-Salam 2475) ʿUbaydullāh ibn Muʿadh narrated: my father narrated; Shuʿbah narrated; from Muhammad ibn ʿAbd al-Raḥmān; he said: I heard Muhammad ibn ʿAmr ibn al-Ḥasan narrating; that he heard Jābir ibn ʿAbdullāh say: **‘God’s Messenger (peace be upon him) saw a man…’ the same text.**

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ، رَضِيَ اللُه عَنْهُما، يَقُولُ: رَأَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلاً، بِمِثْلِه.

[2259–000]. (Dar al-Salam 2476) Ahmad ibn ʿUthmān al-Nawfalī narrated: Abu Dāwūd narrated; Shuʿbah narrated; with the same chain of transmission: **a similar text but added: ‘Shuʿbah said: “I was informed about Yaḥya ibn Abi Kathir that he used to add more in the text of this hadith”.’ In this same chain of transmission, he said: ‘Use God’s concession which He has given you’. He said: ‘When I asked him [about it], he said that he did not memorise it as such’.**

وَحَدّثَنَاهُ احْمَدُ بْنُ عُثْمَانَ النّوْفَلِيَّ، حَدّثَنَا ابُو دَاوُدَ، حَدّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ: نَحْوَهُ، وَزَادَ: قَالَ شُعْبَةُ: وَكَانَ يَبْلُغُنِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّهُ كَانَ يَزِيدُ فِي هَذَا الْحَدِيثِ، وَفِي هَذَا الإِسْنَادِ أَنَّهُ قَالَ: «عَلَيْكُمْ بِرُخْصَةِ اللهِ الَّذِي رَخَّصَ لَكُمْ». قَالَ: فَلَمَّا سَأَلْتُهُ لَمْ يَحْفَظْهُ.

[2260–93]. (Dar al-Salam 2477) Haddāb ibn Khālid narrated: Hammām ibn Yaḥyā narrated; Qatādah narrated; from Abu Naḍrah; from Abu Saʿid al-Khudri; he said: **‘We went on a military expedition with God’s Messenger after sixteen days of Ramadan had passed. Some of us were fasting and others were not. Neither those who were fasting criticised those who did not, nor did the latter criticise those who were fasting’.**

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِىَ اللُه عَنْهُ، قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِسِتَّ عَشْرَةَ مَضَتْ مِنْ رَمَضَانَ، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ. فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْـمُفْطِرِ، وَلاَ الْـمُفْطِرُ عَلَى الصَّائِمِ.

[2261–94]. (Dar al-Salam 2478) Muhammad ibn Abu Bakr al-Muqaddamī narrated: Yaḥyā ibn Saʿid narrated; from al-Taymi [H]. Also, Muhammad ibn al-Muthanna narrated; Ibn Mahdi narrated; Shuʿbah narrated. And Ibn al-Muthannā said: Abu ʿAmir narrated; Hisham narrated. Also, Ibn al-Muthanna said: Salim ibn Nuḥ narrated; ʿUmar (meaning Ibn ʿAmir) narrated [H]. Further, Abu Bakr ibn Abi Shaybah narrated; Muhammad ibn Bishr narrated;

from Saʿid. All these from Qatadah; with the same chain of transmission: **a text similar to Hammam's.**

However, in the narrations by al-Taymī, ʿUmar ibn ʿAmir and Hisham: **'after eighteen days had passed'.**

In Saʿid's narration: **'after twelve days had passed'.**

In Shuʿbah's narration: **'after seventeen, or nineteen days had passed'.**

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْـمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ، ح. وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، وَقَالَ ابْنُ الْـمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا هِشَامٌ. وَقَالَ ابْنُ الْـمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، حَدَّثَنَا عُمَرُ، يَعْنِي ابْنَ عَامِرٍ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ سَعِيدٍ، كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ: نَحْوَ حَدِيثِ هَمَّامٍ، غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرَ بْنِ عَامِرٍ وَهِشَامٍ لِثَمَانَ عَشْرَةَ خَلَتْ، وَفِي حَدِيثِ سَعِيدٍ فِي ثِنْتَىْ عَشْرَةَ. وَشُعْبَةَ لِسَبْعَ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ.

[2262–95]. (Dar al-Salam 2479) Naṣr ibn ʿAlī al-Jahḍamī narrated:[v] Bishr (meaning Ibn Mufaḍḍal); from Abu Maslamah; from Abu Naḍrah; from Abu Saʿid [al-Khudri]. He said: **'We used to travel with God's Messenger in Ramadan: a fasting person was not criticised for fasting, nor was a person who did not fast criticised for failing to fast'.**

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، يَعْنِي ابْنَ مُفَضَّلٍ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي

سَعِيدٍ، رَضِىَ الله عَنْهُ، قَالَ: كنّا نُسَافِرُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ، فَمَا يُعَابُ عَلَى الصَّائِمِ صَوْمُهُ، وَلاَ عَلَى الْـمُفْطِرِ إِفْطَارُهُ.

[2263–96]. (Dar al-Salam 2480) ʿAmr al-Nāqid narrated to me:[vi] Ismāʿīl ibn Ibrahim narrated; from al-Jurayri; from Abu Naḍrah; from Abu Saʿid al-Khudri. He said: **‘We used to go on military expeditions with God’s Messenger (peace be upon him) during Ramadan, and some of us would fast while others would not. Neither a fasting person criticised the one who failed to fast, nor the other criticised the fasting one. They considered that a person who found himself strong enough and fasted, did well, and that a person who felt weak and did not fast had also done well’.**

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِىَ اللهُ عَنْهُ، قَالَ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْـمُفْطِرُ، فَلاَ يَجِدُ الصَّائِمُ عَلَى الْـمُفْطِرِ، وَلاَ الْـمُفْطِرُ عَلَى الصَّائِمِ: يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ فَإِنَّ ذَلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَإِنَّ ذَلِكَ حَسَنٌ.

[2264–97]. (Dar al-Salam 2481) Saʿid ibn ʿAmr al-Ashʿathī, Sahl ibn ʿUthmān, Suwayd ibn Saʿid and Ḥusayn ibn Ḥurayth narrated:[vii] all from Marwān; Saʿid said: Marwan ibn Muʿawiyah reported; from ʿAṣim; he said: I heard Abu Naḍrah narrating from Abu Saʿid al-Khudri and Jabir ibn ʿAbdullāh. Both said: **‘We travelled with God’s Messenger (peace be upon him). Some of**

us fasted and some did not fast. None of them criticised the others’.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَسُوَيْدُ بْنُ سَعِيدٍ وَحُسَيْنُ بْنُ حُرَيْثٍ. كُلُّهُمْ عَنْ مَرْوَانَ، قَالَ سَعِيدٌ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَجَابِرِ بْنِ عَبْدِ اللهِ، رَضِىَ اللُه عَنْهُم،

قَالا: سَافَرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَيَصُومُ الصَّائِمُ وَيُفْطِرُ الْـمُفْطِرُ، فَلاَ يَعِيبُ بَعْضُهُمْ عَلَى بَعْضٍ

[2265–98]. (Dar al-Salam 2482) Yaḥyā ibn Yaḥyā narrated: Abu Khaythamah reported; from Ḥumayd. He said: **‘Anas was asked about fasting during a journey. He said: “We travelled with God’s Messenger (peace be upon him) during Ramadan. Those who fasted did not criticise the ones who did not, and the latter did not criticise those who fasted”.’**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ، رَضِىَ اللُه عَنْهُ، عَنْ صَوْمِ رَمَضَانَ فِي السَّفَرِ، فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْـمُفْطِرِ وَلاَ الْـمُفْطِرُ عَلَى الصَّائِمِ.

[2266–99]. (Dar al-Salam 2483) Abu Bakr ibn Abi Shaybah narrated: Abu Khālid al-Aḥmar narrated; from Ḥumayd. He said: **‘I**

set out [on a journey] and I fasted. Some people said to me: “Repeat your fast”. I said: “Anas told me that the Prophet’s companions used to travel and those who fasted did not criticise the ones who did not, and the latter did not criticise those who fasted”.

I met Ibn Abi Mulaykah and he told me that ʿĀ’ishah (may God be pleased with her) said the same’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حُمَيْدٍ قَالَ: خَرَجْتُ فَصُمْتُ، فَقَالُوا لِي: أَعِدْ قَالَ: فَقُلْتُ إِنَّ أَنَسًا أَخْبَرَنِي أَنَّ أَصْحَابَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانُوا يُسَافِرُونَ، فَلاَ يَعِيبُ الصَّائِمُ عَلَى الْـمُفْطِرِ وَلاَ الْـمُفْطِرُ عَلَى الصَّائِمِ. فَلَقِيتُ ابْنَ أَبِي مُلَيْكَةَ، فَأَخْبَرَنِي عَنْ عَائِشَةَ، رَضِىَ اللُه عَنْهَا، بِمِثْلِهِ

Text Explanation

Scholars hold different views on fasting during Ramadan when travelling. Some scholars of the Ẓāhirī School, which takes all texts at face value, maintain that fasting during Ramadan when travelling is wrong, and if a travelling person fasts, his fast is invalid and he must repeat it later. In support, they cite the Qur'anic verse that says: 'He who is ill or on a journey shall fast instead the same number of days later on'. (2: 185) They also cite hadith No. 2257 and No. 2255 which respectively say: 'It is not piety that you fast when travelling', and 'They are the disobedient'. However, the great majority of scholars and all those qualified to issue rulings maintain that it is permissible to fast when travelling, and the fast is valid and discharges the duty. But they differ as to which course is preferable: to fast or not to fast? Or are they equal? Mālik, Abu Ḥanīfah, al-Shāfiʿi and the majority say that fasting is preferable if one can do it without enduring clear hardship or harm. If harm is caused by such fasting, then it is better to abstain from fasting while travelling. The evidence these scholars cite in support of their view is the fact that the Prophet, ʿAbdullāh ibn Rawāḥah and others fasted during travel, as well as other hadiths. They also say that such fasting means the immediate discharge of one's fasting obligation.

Saʿid ibn al-Musayyib, al-Awzaʿī, Ahmad ibn Ḥanbal, Isḥaq and others said that abstention from fasting when travelling is preferable in all cases. Some of our Shafiʿi scholars claim that this is one view expressed by al-Shafiʿi, but this is strange. In support, they cite the same evidence cited by the Ẓāhirī School and the hadith narrated by Ḥamzah ibn ʿAmr al-Aslamī, which Muslim enters later, No. 2274, in which the Prophet describes non-fasting: 'It is a concession granted by God. Whoever acts on it does well and whoever wishes to fast does no wrong'. This hadith appears to prefer non-fasting when travelling.

The majority of scholars prefer fasting, saying that all this applies to a person who fears harm or finds fasting too hard while travelling. This is clearly understood from the relevant hadiths. They rely on the hadith narrated by Abu Saʿid al-Khudri, No. 2263, which says: 'We used to go on military expeditions with God's Messenger (peace be upon him) during

Ramadan, and some of us would fast while others would not. Neither a fasting person criticised the one who failed to fast, nor the other criticised the fasting one. They considered that a person who found himself strong enough and fasted, did well, and that a person who felt weak and did not fast had also done well'. This hadith provides clear support of the view of the majority of scholars, which prefers fasting if one is able to fast without enduring harm or clear hardship. Some scholars say that both fasting and non-fasting during travel are of equal status because the relevant hadiths are equally balanced. However, the correct view is that of the majority, but God knows best.

Hadith No. 2250 says: 'God's Messenger set out during Ramadan of the Year of Victory, and he continued fasting until he reached al-Kadīd, then he broke his fast'. Victory means the victory over the Quraysh when Makkah was taken over by the Prophet. This was in the eighth year after the Prophet's migration to Madinah. Al-Kadīd is a spring of water which is at around seven stages from Madinah and nearly two stages from Makkah. It is closer to Madinah than ʿUsfān. *Qadi* ʿIyāḍ said:

> Al-Kadīd is a flowing spring at a distance of forty-two miles from Makkah. ʿUsfān is a large village, thirty-six miles from Makkah and has its own *minbar*. In hadith No. 2255, the Prophet is said to have fasted until he reached Kurāʿ al-Ghamīm. All these formed one period of travel which culminated in Makkah falling to Islam. All these places are mentioned, as they are close to each other, although ʿUsfān is a little further than the others. However, they are all around ʿUsfān and attached to it. Hence, they are included when ʿUsfān is mentioned. The Prophet might have known of people's conditions in some of these places and the hardship they endured, and therefore he stopped fasting and ordered his companions to end their fast at some of these places.

What *Qadi* ʿIyāḍ said is all correct, except the distance between ʿUsfān and Makkah. It is well-known that it is four *barīds* from Makkah, and each *barīd* equals four *farsakhs*, and each *farsakh* is three [Arabian] miles,[viii] which means that ʿUsfān is forty-eight miles from Makkah. This is the correct distance as stated by the majority.

Hadith No. 2250 mentions that the Prophet ‘continued to fast until he reached al-Kadīd, then broke his fast’. This adds evidence to the view of the majority of scholars that both fasting and non-fasting are permissible during travel. It also indicates that a travelling person may fast on some days during Ramadan and not on others, and that if he fasts some days, he is not bound to continue fasting to the end. Some scholars misunderstood this hadith, imagining that al-Kadīd and Kurāʿ al-Ghamīm were close to Madinah. They thus understood this statement that he reached these places on the day he started his journey. They claimed that he left Madinah fasting and reached Kurāʿ al-Ghamīm later that day, where he broke his fast before the evening. These scholars add, on the basis of their understanding, that if one begins one’s journey after dawn, having started the day fasting, one may break one’s fast on the same day. The view adopted by al-Shāfiʿi and the majority of scholars is that one must continue fasting on that day and cannot break the fast. The concession of not fasting applies to one who is in the process of travelling at the break of dawn. The way such scholars use this hadith as evidence is very odd because al-Kadīd and Kurāʿ al-Ghamīm are at seven stages or more [i.e., over 300 kilometres] from Madinah, but God knows best.

In the same hadith, we have the statement: ‘The Prophet’s companions always followed the most recent of his practice’. This is understood to refer to such practices which they knew to abrogate earlier ones or are considered preferable to the earlier ones, although both are permissible. We know, for example, that on one occasion, the Prophet performed the *ṭawaf* around the Kaʿbah riding his camel and that he performed the wudu washing each part once only. There were other things which he did on a single or a few occasions to indicate that they are permissible but then he resorted to the better practice and kept doing that.

Hadith No. 2253 concludes with the following: ‘Ibn ʿAbbās said: “God’s Messenger sometimes fasted and sometimes did not. Whoever wished, could fast, and whoever wished not to fast, did not fast’. This provides evidence in support of the view of the majority of scholars that it is permissible to either fast or not to fast when travelling. Hadith No. 2255 mentions: ‘He [i.e., the Prophet] was later told that some people continued to fast and he said: They are the disobedient, they are the disobedient’. This

is repeated twice, and the hadith is understood to refer to whoever is adversely affected by fasting during travel. Or they might have probably been given a clear order not to fast so that they would realise that it is permissible not to fast during travel, but they did not heed the order. In either case, a person who fasts during travel these days is not disobedient if fasting causes him no harm or hardship. The first case is further supported by hadith No. 2256, which mentions that the Prophet 'was told that people were finding fasting very difficult'.

Hadith No. 2257 mentions that: 'God's Messenger (peace be upon him) was on a journey when he saw a man with people gathered around him, and he was placed under some shade. He asked: "What is wrong with him?" They said: "He is only a fasting person". The Prophet said: "It is not piety that you fast when travelling".' This means that when you find fasting too hard and fear that it will cause you harm, then fasting is not piety. The context of this hadith requires this understanding. This hadith clarifies the meaning of the earlier hadiths, as the Prophet says: 'It is not piety that you fast when travelling'. All these hadiths apply to cases where fasting becomes a cause of harm.

In hadith No. 2251, the Prophet is said to have arrived in Makkah when thirteen days of Ramadan had passed, and in hadith No. 2260, it is after sixteen days of Ramadan. In No. 2261, four other dates are mentioned: eighteen, twelve, seventeen and nineteen days after the start of Ramadan. What is generally and widely known from the books that focus on the Prophet's military expeditions is that the Prophet left Madinah on the eleventh day of Ramadan and entered Makkah on the twentieth. These reports, giving different dates, can be reconciled in the following way…[ix]

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i. Related by al-Bukhari, 1944, 2953, 4275 and in a longer version, 4279; al-Nasā'ī, 2312.

ii. Related by al-Bukhari, 4279 and in a longer version, 1948; Abu Dāwūd, 2404; al-Nasā'ī, 2290.

iii. Related by al-Tirmidhi, 710; al-Nasā'ī, 2262.

iv. Related by al-Bukhari, 1946; Abu Dāwūd, 2407; al-Nasā'ī, 2261.

v. Related by al-Tirmidhi, 712; al-Nasā'ī, 2309.
vi. Related by al-Tirmidhi, 713; al-Nasā'ī, 2308.
vii. Related by al-Nasā'ī, 2310 and 2311.
viii. An Arabian mile is estimated to equal 1848 metres, which means that it is a little longer than the British mile.
ix. All manuscripts that are available today leave an empty space here and the commentary is not continued. In Dar al-Maarifah's published edition a footnote states: 'the late Shaykh Rashid Ahmad al-Kankuhi, a leading Hadith scholar adds: "These reports may be reconciled by saying that one of them states the time when they started their travel, and those reports that mention other dates indicate that they were on the journey, without defining the date of their start". Thus, the mention in hadith No. 2261 that it was after eighteen days of Ramadan, and similar dates, means that they were proceeding on their journey on that date, not starting it, but God knows best'. Al-Kankuhi, *al-Ḥall al-Mufhim*, Vol. 1, p. 296. Dar al-Maarifah, *Ṣaḥīḥ Muslim bi-Sarḥ al-Imam al-Nawawī*, Beirut, 21st edition, 2016, Vol. 7 p. 234.

CHAPTER 16

REWARD FOR ACTIVE NON-FASTING PERSON DURING TRAVEL

[2267–100]. (Dar al-Salam 2484) Abu Bakr ibn Abi Shaybah narrated:[i] Abu Muʿawiyah reported; from ʿAṣim; from Muwarriq; from Anas. He said: **‘We were travelling with the Prophet (peace be upon him), and some of us were fasting while others were not. We stopped for rest at a certain place on a very hot day. The best shade any of us could have was that of a person with a top garment. Some of us protected ourselves from the sun with our own hands’. He added: ‘Those who were fasting dropped down and those who did not fast were active, putting up the tents and taking the mounts to the water [to drink]. God’s Messenger (peace be upon him) said: “Those who are not fasting have taken all the reward today”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ، فَمِنَّا الصَّائِمُ وَمِنَّا الْـمُفْطِرُ. قَالَ: فَنَزَلْنَا مَنْزِلاً فِي يَوْمٍ حَارٍّ، أَكْثَرُنَا ظِلاًّ صَاحِبُ الْكِسَاءِ، وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ. قَالَ: فَسَقَطَ الصُّوَّامُ، وَقَامَ الْـمُفْطِرُونَ فَضَرَبُوا الأَبْنِيَةَ،

وَسَقَوُا الرِّكَابَ. فَقَالَ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلَّمَ: «ذَهَبَ الْـمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

[2268–101]. (Dar al-Salam 2485) Abu Kurayb narrated: Ḥafṣ narrated; from ʿAṣim al-Aḥwal; from Muwarriq; from Anas. He said: **‘God’s Messenger (peace be upon him) was travelling. Some [of his companions] fasted and some did not. Those who did not fast tightened their robes and worked, while those who were fasting were unable to do some of the work. Commenting on this, [the Prophet] said: “Those who are not fasting have taken all the reward today”.’**

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ، رَضِى اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَصَامَ بَعْضٌ وَأَفْطَرَ بَعْضٌ. فَتَحَزَّمَ الْـمُفْطِرُونَ وَعَمِلُوا، وَضَعُفَ الصُّوَّامُ عَنْ بَعْضِ الْعَمَلِ. قَالَ: فَقَالَ فِي ذَلِكَ: «ذَهَبَ الْـمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ».

[2269–102]. (Dar al-Salam 2486) Muhammad ibn Ḥātim narrated to me:[i] ʿAbd al-Raḥmān ibn Mahdī narrated; from Muʿawiyah ibn Ṣaliḥ; from Rabiʿah; he said: Qazaʿah narrated to me, saying: **‘I went to see Abu Saʿid al-Khudri when many people were around him. When they dispersed, I said: “I am not asking the same as these people have asked you”. I asked him about fasting during travel. He said: “We travelled with God’s Messenger (peace be upon him) to Makkah and we were fasting. We stopped at a certain place, and God’s Messenger said: ‘You are now close to your enemy, and you will be**

stronger if you do not fast’. It was a concession. Therefore, some of us continued to fast and some did not. We then stopped at another place, and he said: ‘You shall be facing your enemy tomorrow, and you will be stronger if you do not fast. Therefore, do not fast’. This was an order, and we did not fast”. He then added: “Later, we used to fast when we were with God’s Messenger (peace be upon him) on a journey”.’

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ، قَالَ حَدَّثَنِي قَزَعَةُ، قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، رَضِىَ اللُه عَنْهُ، وَهُوَ مَكْثُورٌ عَلَيْهِ. فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ قُلْتُ: إِنِّي لاَ أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلاَءِ عَنْهُ. سَأَلْتُهُ عَنِ الصَّوْمِ فِي السَّفَرِ، فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ وَنَحْنُ صِيَامٌ. قَالَ: فَنَزَلْنَا مَنْزِلاً، فَقَالَ رَسُولُ اللَهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ». فَكَانَتْ رُخْصَةً، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ. ثُمَّ نَزَلْنَا مَنْزِلاً آخَرَ، فَقَالَ: «إِنَّكُمْ مُصَبِّحُو عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ، فَأَفْطِرُوا». وَكَانَتْ عَزْمَةً فَأَفْطَرْنَا. ثُمَّ قَالَ: لَقَدْ رَأَيْتُنَا نَصُومُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ فِي السَّفَرِ.

Text Explanation

In hadith No. 2268, the narrator mentions that those who did not fast ‘tightened their robes and worked’. This is how all manuscripts in our areas read, and *Qadi* ʿIyāḍ quotes it in the same way as reported by the majority of the narrators of Muslim’s *Ṣaḥīḥ* anthology. However, he says: ‘Some read the word “tightened their robes” differently, meaning “were serving”, claiming that it is the correct way because those people who did not fast served the others’. [The two Arabic words look very similar when diacritics are not used.] *Qadi* ʿIyāḍ added: ‘However, the first reading is also correct, and it may be understood in three ways: 1) They tightened their robes, getting ready to serve; 2) It is a metaphor signifying being very active in serving the group. This is the same metaphor used in a hadith describing the Prophet: “When the last ten nights of Ramadan started, he was more diligent and tightened his lower garment”; and 3) It expresses a firm attitude, making an effort and ensuring what is useful’.

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i. Related by al-Bukhari in similar wording, 2890; al-Nasā’ī, 2282.

ii. Related by Abu Dāwūd, 2406.

CHAPTER 17

FASTING AND TRAVELLING: A FREE CHOICE

[2270–103]. (Dar al-Salam 2487) Qutaybah ibn Saʿid narrated: Layth narrated; from Hisham ibn ʿUrwah; from his father; from ʿA'ishah; that she said: **'Ḥamzah ibn ʿAmr al-Aslami asked God's Messenger (peace be upon him) about fasting when travelling. He answered: "You may fast if you wish, and you may not fast if you so desire".'**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللُه عَنْهَا، أَنَّهَا قَالَتْ: سَأَلَ حَمْزَةُ بْنُ عَمْرٍو الأَسْلَمِيُّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصِّيَامِ فِي السَّفَرِ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

[2271–104]. (Dar al-Salam 2488) Abu al-Rabīʿ al-Zahrānī narrated:[i] Ḥammād (who is Ibn Zayd) narrated; Hishām narrated; from his father; from ʿA'ishah; that **'Ḥamzah ibn ʿAmr al-Aslami asked God's Messenger (peace be upon him) saying: "Messenger of God, I am one who fasts consecutive days. May I fast when I am travelling?" The Prophet said: "Fast if you so wish, and do not fast if you so desire".'**

وَحَدَّثَنَا ابُو الرَّبِيعِ الزَّهْرَانِيَّ، حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللَّه عَنْهَا، أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ، سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ، أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ وَأَفْطِرْ إِنْ شِئْتَ».

[2272–105]. (Dar al-Salam 2489) Yaḥyā ibn Yaḥyā narrated: Abu Muʿawiyah reported; from Hisham; with the same chain of transmission: **the same text as narrated by Ḥammad ibn Zayd: ‘I am one who fasts consecutive days’.**

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ. مِثْلَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ: إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ.

[2273–106]. (Dar al-Salam 2490) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[ii] both said: Ibn Numayr narrated. And Abu Bakr said: ʿAbd al-Raḥīm ibn Sulaymān narrated; both from Hishām; with the same chain of transmission; that Ḥamzah said: **‘I am one who fasts, may I fast when travelling?’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا ابْنُ نُمَيْرٍ، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ أَنَّ حَمْزَةَ قَالَ: إِنِّي رَجُلٌ أَصُومُ، أَفَأَصُومُ فِي السَّفَرِ؟

[2274–107]. (Dar al-Salam 2491) Abu al-Ṭāhir and Ḥārūn ibn Saʿid al-Ayli narrated to me:[iii] Ibn Wahb (Ḥārūn said: ‘narrated’ and Abu al-Ṭāhir said: ‘reported’); ʿAmr ibn al-Ḥārith reported to me; from Abu al-Aswad; from ʿUrwah ibn al-Zubayr; from Abu Murāwiḥ; from Ḥamzah ibn ʿAmr al-Aslamī; that he said: **‘Messenger of God, I find myself able to fast when I travel. Do I commit an offence [by doing so]?’ The Prophet said: ‘It is a concession granted by God: whoever exercises it does well, and whoever wishes to fast incurs no offence’.**

In his narration, Ḥārūn said: **‘It is a concession’, but did not mention, ‘granted by God’.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهَارُونُ بْنُ سَعِيدٍ الأَيْـلِيُّ، قَالَ هَارُونُ حَدَّثَنَا وَقَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ، رَضِيَ اللُه عَنْهُ، أَنَّهُ قَالَ: يَا رَسُولَ اللهِ أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ جُنَاحٌ؟ فَقَالَ رَسُولُ اللهِ صَلَّى اَللهُ عَلَيْهِ وَسَلَّمَ: «هِيَ رُخْصَةٌ مِنَ اللهِ فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلاَ جُنَاحَ عَلَيْهِ».

قَالَ هَارُونُ فِي حَدِيثِهِ: «هِيَ رُخْصَة»، وَلَمْ يَذْكُرْ مِنَ اللهِ.

[2275–108]. (Dar al-Salam 2492) Dāwūd ibn Rushayd narrated:[iv] al-Walīd ibn Muslim narrated; from Saʿid ibn ʿAbd al-ʿAzīz; from Ismāʿīl ibn ʿUbaydullāh; from Umm al-Dardā’; from Abu al-Dardā’. He said: **‘We set out with God’s Messenger (peace be upon him) during the month of Ramadan. It was very hot to**

the extent that any of us would place his hand on his head for protection from the intense heat. None of us were fasting, except God’s Messenger (peace be upon him) and ʿAbdullah ibn Rawaḥah’.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللَّه عَنْهُ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرِ رَمَضَانَ، فِي حَرٍّ شَدِيدٍ، حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ. وَمَا فِينَا صَائِمٌ إِلاَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللهِ بْنُ رَوَاحَةَ.

[2276–109]. (Dar al-Salam 2493) ʿAbdullāh ibn Maslamah al-Qaʿnabī narrated:[v] Hishām ibn Saʿd narrated; from ʿUthmān ibn Ḥayyān al-Dimashqī; from Umm al-Dardā’; she said: Abu al-Dardā’ said: **‘I was there when we were with God’s Messenger (peace be upon him) on one of his travels, on a day of intense heat. A man would even put his hand on his head because of the heat intensity. None of us were fasting, except God’s Messenger (peace be upon him) and ʿAbdullah ibn Rawaḥah’.**

حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ عُثْمَانَ بْنِ حَيَّانَ الدِّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَالَ أَبُو الدَّرْدَاءِ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، فِي يَوْمٍ شَدِيدِ الْحَرِّ، حَتَّى إِنَّ الرَّجُلَ لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ. وَمَا

مِنّا احَدٌ صَائِمٌ إِلاَ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ وَعَبْدُ اللهِ بْنُ رَوَاحَةَ.

Text Explanation

The hadiths in this chapter speak about Ḥamzah ibn ʿAmr al-Aslamī and the question which he put to God's Messenger (peace be upon him). In hadith No. 2271, he says: 'Messenger of God, I am one who fasts consecutive days. May I fast when I am travelling?' The Prophet said: 'Fast if you so wish, and do not fast if you so desire'. This provides evidence in support of the view of the majority of scholars that both fasting and abstention from fasting are permissible. As for which of the two is preferable, this was discussed earlier. It also endorses the view of al-Shāfiʿi, and scholars who share his view, that fasting continuously, without interruption, is not reprehensible, provided that the one who does so fears that no harm will ensue and that no right is forfeited by such fasting. However, there is a condition that fasting is prohibited on the two days of Eid and on the three *tashrīq* days, which follow the day of Eid al-Aḍḥā. This view is based on the fact that Ḥamzah ibn ʿAmr mentioned his continuous fasting to the Prophet and the Prophet did not object to it. Indeed, he approved of it, permitting him to do so when travelling. Fasting at home is even more permissible. The Prophet's permission here is understood to mean that Ḥamzah was able to do such continuous fasting causing himself no harm and neglecting no right due to anyone else. Indeed, he says in hadith No. 2274: 'I find myself able to fast when I travel'.

The Prophet disapproved of continuous fasting in the case of ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ. This was because the Prophet knew that a time would come when he would not be able to do so. This is, indeed, what actually happened, as he became weak towards the end of his life. In this respect, he himself said: 'I wish I had accepted the concession God's Messenger (peace be upon him) granted me'. Essentially, the Prophet preferred continuous action, even if it was little, and he urged his companions to choose this approach.

Transmission

The chain of transmission of hadith No. 2274 includes Abu Murāwiḥ as one of the narrators. His name was Saʿd.

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i. Related by Abu Dāwūd, 2402; al-Nasā'ī, 2383.

ii. Related by Ibn Mājah, 1662.

iii. Related by Abu Dāwūd, 2403; al-Nasā'ī, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300 and in similar wording, 2301. Also 2302, 2303, 2304 and 2383.

iv. Related by al-Bukhari, 1945; Abu Dāwūd, 2409.

v. Related by Ibn Mājah, 1663.

CHAPTER 18

PILGRIMS SHOULD NOT FAST AT ARAFAT

[2277–110]. (Dar al-Salam 2494) Yaḥyā ibn Yaḥyā narrated:[i] I read out to Mālik; from Abu al-Naḍr; from ʿUmayr, Ibn ʿAbbās's *mawla*; from Umm al-Faḍl bint al-Ḥārith; that **'On the Day of Arafat, some people argued at her place [i.e., where she encamped] whether God's Messenger (peace be upon him) was fasting. Some said that he was fasting, and others said that he was not. I sent him a cup of milk as he was on his camel at Arafat, and he drank it'.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ، فَشَرِبَهُ.

[2278–000]. (Dar al-Salam 2495-2496) Isḥāq ibn Ibrāhīm and Ibn Abi ʿUmar narrated: from Sufyān; from Abu al-Naḍr; with the same chain of transmission: **the same text without mentioning 'as he was on his camel', and he said: 'from ʿUmayr, Umm al-Faḍl's *mawla*'.**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ ابِي عُمَرَ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ. وَقَالَ عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ.

Zuhayr ibn Ḥarb narrated: ʿAbd al-Raḥmān ibn Mahdī narrated; from Sufyān; from Sālim Abu al-Naḍr; with the same chain of transmission: **a similar text to Ibn ʿUyaynah's narration, but he said: 'from ʿUmayr, Umm al-Faḍl's *mawla*'.**

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، بِهَذَا الإِسْنَادِ: نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ وَقَالَ: عَنْ عُمَيْرٍ، مَوْلَى أُمِّ الْفَضْلِ.

[2279–111]. (Dar al-Salam 2497) Ḥārūn ibn Saʿid al-Ayli narrated to me: Ibn Wahb narrated; ʿAmr reported to me; that Abu al-Naḍr narrated to him; that ʿUmayr, Ibn ʿAbbās' *mawla* narrated to him; that he heard Umm al-Faḍl say: **'Some of God's Messenger's companions were in doubt about fasting on the Day of Arafat when we were with the Prophet at Arafat. I sent him a large mug containing milk, as he was at Arafat, and he drank it'.**

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، أَنَّ عُمَيْرًا مَوْلَى ابْنِ عَبَّاسٍ، رَضِىَ اللَّه عَنْهُما، حَدَّثَهُ أَنَّهُ سَمِعَ أُمَّ الْفَضْلِ، رَضِىَ اللَّه عَنْهَا تَقُولُ: شَكَّ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي صِيَامِ يَوْمِ عَرَفَةَ، وَنَحْنُ بِهَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَرْسَلْتُ إِلَيْهِ بِقَعْبٍ فِيهِ لَبَنٌ وَهُوَ بِعَرَفَةَ، فَشَرِبَهُ.

[2280–112]. (Dar al-Salam 2498) Ḥārūn ibn Saʿid al-Ayli narrated to me:[ii] Ibn Wahb narrated; that ʿAmr reported to him; from Bukayr ibn al-Ashajj; from Kurayb, Ibn ʿAbbās's *mawla*; from Maymūnah, the Prophet's wife, that she said: **'People doubted whether God's Messenger was fasting on the Day of Arafat. Maymunah sent him some milk as he was standing there [at Arafat]. He drank some of it as people were looking on'.**

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُما، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا قَالَتْ: إِنَّ النَّاسَ شَكُّوا فِي صِيَامِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيْهِ مَيْمُونَةُ بِحِلاَبِ اللَّبَنِ، وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ.

Text Explanation

Al-Shāfiʿi, Malik, Abu Ḥanifah and the majority of scholars are of the view that it is desirable for pilgrims not to fast on the Day of Arafat. Ibn al-Mundhir mentions that it is the view upheld by Abu Bakr, ʿUmar, ʿUthmān ibn ʿAffān, Ibn ʿUmar and al-Thawrī. He adds that ʿAbdullāh ibn al-Zubayr and ʿA'ishah used to fast it. This is also reported of ʿUmar ibn al-Khaṭṭāb and ʿUthmān ibn Abi al-ʿAṣ. Isḥaq favoured this view, while ʿAṭā' used to fast on that day if it happened in winter, but not during summer. Qatādah said that it is acceptable if it does not cause the pilgrim to slacken in his supplication. The majority of scholars defend their view on the basis of the fact that the Prophet did not fast on that day, and that non-fasting makes it easier for the pilgrim to attend to what is required and recommended on that day and to fulfil his hajj duties. The others base their argument on hadiths that mention that fasting on the Day of Arafat is rewarded by the forgiveness of sins committed during two years, and that these hadiths are expressed in general terms. The majority of scholars maintain that this applies to people who are not present at Arafat on that day.

Hadith No. 2277 mentions that Umm al-Faḍl, al-ʿAbbās's wife, sent a cup of milk to the Prophet when he was on his camel at Arafat, and he drank it. Several interesting points are deduced from this hadith, including the desirability of abstaining from fasting for those attending Arafat on its day of hajj. Another point is that it is desirable to attend Arafat riding. This is the correct view of our school, but my own view is that it is preferable not to ride. Some say that both are the same. From another point of view, drinking is permissible when one is standing or riding. Another point is that it is permissible to give a gift to the Prophet. Further, it is permissible for a man to accept a gift from a married woman who is known to be religious. It is not a condition for accepting such a gift to ask whether it is of her own money, or her husband's, or whether her husband has given permission for her to give such a gift, provided always that the woman is known to be truly religious.

A further point is that a woman is free to spend her own money as she wishes, and this is not conditional on her husband's permission, whether she spends one-third of her money or more. This is the view of our school and

the majority of scholars. Mālik said that a woman may not spend more than one-third of her money without her husband's permission. The hadith gives evidence in support of this view because the Prophet did not ask whether the milk Umm al-Faḍl sent him belonged to her or to her husband, or whether it was part of her one-third, or if she had given it with her husband's permission or not. Had the verdict been different in any of these situations, the Prophet would have asked.

Transmission

The chain of transmission of hadith No. 2277 includes ʿUmayr, ʿAbdullāh ibn ʿAbbās's *mawla*, and in another chain of transmission, he is described as Umm al-Faḍl's *mawla*, while in two other chains, he is Ibn ʿAbbās's *mawla*. It is clear that he was in reality Umm al-Faḍl's *mawla*, but he was known as the *mawla* of her son ʿAbdullāh ibn ʿAbbās because he was often with him and he learnt much from him. This is similar to the case of Abu Murrah, the *mawla* of Umm Hāni' bint Abi Ṭālib, who is also described as ʿAqīl ibn Abi Ṭālib's *mawla*. They said this was because Abu Murrah was often with ʿAqīl. Another similar scenario is that of Miqsam, who was described as Ibn ʿAbbās's *mawla.* He was not his *mawla* in reality but is described as such because he was always close to him.

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i. Related by al-Bukhari, 1661, 1658, 1988, 5604, 5618 and 5636; Abu Dāwūd, 2441.

ii. Related by al-Bukhari, 1989.

CHAPTER 19

FASTING ON 10TH MUḤARRAM

[2281–113]. (Dar al-Salam 2499) Zuhayr ibn Ḥarb narrated: Jarīr narrated; from Hishām ibn ʿUrwah; from his father; from ʿA’ishah. She said: **‘The Quraysh used to fast on the Day of ʿAshura’ [10th Muḥarram] in pre-Islamic days, and God’s Messenger (peace be upon him) used to fast on that day. When he migrated to Madinah, he fasted and ordered Muslims to fast on that day. When fasting the month of Ramadan was made obligatory, he said: “Whoever wishes, may fast on this day, and whoever wishes, may not”.’**

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رَضِيَ اللُّه عَنْهَا قَالَتْ: كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ. فَلَمَّا هَاجَرَ إِلَى الْـمَدِينَةِ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ: «مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

[2282–114]. (Dar al-Salam 2500) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated: both said: Ibn Numayr narrated; from Hishām; with the same chain of transmission: **the same, but he did not mention at the beginning of the hadith, ‘God’s Messenger used to fast on that day’. He said at the end: ‘He stopped**

fasting ʿAshura’. Thus, whoever wishes, may fast on this day, and whoever wishes, may not’. He thus did not say it quoting the Prophet, as in Jarir’s narration.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرْ فِي أَوَّلِ الْحَدِيثِ وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ. وَقَالَ فِي آخِرِ الْحَدِيثِ: وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. وَلَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَرِوَايَةِ جَرِيرٍ.

[2283–000]. (Dar al-Salam 2501) ʿAmr al-Nāqid narrated to me:[i] Sufyān narrated; from al-Zuhrī; from ʿUrwah; from ʿA’ishah; that **‘The Day of ʿAshura’ [10th Muḥarram] used to be a day of fasting in pre-Islamic days. With the advent of Islam, whoever wishes, may fast on this day, and whoever wishes, may not’.**

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رَضِيَ اللُه عَنْهَا، أَنَّ يَوْمَ عَاشُورَاءَ كَانَ يُصَامُ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ الإِسْلاَمُ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

[2284–115]. (Dar al-Salam 2502) Ḥarmalah ibn Yaḥyā narrated: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; ʿUrwah ibn al-Zubayr reported to me; that ʿA’ishah said: **‘God’s Messenger ordered fasting on the day [ʿAshura’] before [fasting the month of] Ramadan was made obligatory. When fasting Ramadan became obligatory, whoever wished to fast the Day of ʿAshura’ did so, and whoever wished, did not’.**

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، اخْبَرَنَا ابْنُ وَهْبٍ، اخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِصِيَامِهِ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ يَوْمَ عَاشُورَاءَ وَمَنْ شَاءَ أَفْطَرَ.

[2285–116]. (Dar al-Salam 2503) Qutaybah ibn Saʿid and Muhammad ibn Rumḥ narrated:[ii] both from al-Layth ibn Saʿd. Ibn Rumḥ said: al-Layth reported; from Yazīd ibn Abi Ḥabīb; that ʿIrak reported to him; that ʿUrwah reported to him; that ʿA’ishah told him; that **‘the Quraysh used to fast ʿAshura’ in pre-Islamic days. Then God’s Messenger (peace be upon him) ordered fasting on that day, until [fasting during] Ramadan was made obligatory. Then God’s Messenger said: “Whoever wishes, may fast it, and whoever wishes, may not”.’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ عِرَاكًا أَخْبَرَهُ، أَنَّ عُرْوَةَ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ قُرَيْشًا كَانَتْ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِصِيَامِهِ، حَتَّى فُرِضَ رَمَضَانُ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ شَاءَ فَلْيَصُمْهُ وَمَنْ شَاءَ فَلْيُفْطِرْهُ».

[2286–117]. (Dar al-Salam 2504-2505) Abu Bakr ibn Abi Shaybah narrated: ʿAbdullāh ibn Numayr narrated [H]. Also, Ibn Numayr narrated (his text); my father narrated; ʿUbaydullāh narrated; from

Nāfiʿ; ʿAbdullāh ibn ʿUmar reported to me; that **‘Prior to Islam, people used to fast the Day of ʿAshura’. God’s Messenger (peace be upon him) fasted on that day, as did all Muslims, before [fasting] Ramadan was made obligatory. When Ramadan became obligatory, God’s Messenger (peace be upon him) said: “The Day of ʿAshura’ is one of God’s days. Whoever wishes, may fast on this day, and whoever wishes, may not”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، أَخْبَرَنِي عَبْدُ اللهِ بْنُ عُمَرَ، رَضِيَ اللُه عَنْهُمَا، أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ، وَأَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَامَهُ وَالْـمُسْلِمُونَ قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ. فَلَمَّا افْتُرِضَ رَمَضَانُ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

Muhammad ibn al-Muthannā and Zuhayr ibn Ḥarb narrated:[iii] both said: Yaḥyā (who is al-Qaṭṭān) narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Abu Usāmah narrated; both from ʿUbaydullāh: **the same text with the same chain of transmission.**

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْـمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ، قَالا: حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنْ عُبَيْدِ اللهِ، بِمِثْلِهِ فِي هَذَا الإِسْنَادِ.

[2287–118]. (Dar al-Salam 2506) Qutaybah ibn Saʿid narrated:[iv] Layth narrated [H]. Also, Ibn Rumḥ narrated; al-Layth reported; from Nāfiʿ; from Ibn ʿUmar; that **‘The Day of ʿAshura’ was mentioned in God’s Messenger’s presence. He said: “It was a day that people used to fast in pre-Islamic days. Whoever of you wishes to fast on this day, may do so, and whoever does not, may abandon it”.’**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ ذُكِرَ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمُ عَاشُورَاءَ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كَانَ يَوْمًا يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ وَمَنْ كَرِهَ فَلْيَدَعْهُ».

[2288–119]. (Dar al-Salam 2507) Abu Kurayb narrated: Abu Usāmah narrated; from al-Walīd (meaning Ibn Kathīr); Nāfiʿ narrated to me; that ʿAbdullāh ibn ʿUmar narrated to him; that he heard God’s Messenger say on the Day of ʿĀshūrā’: **‘This is a day when people used to fast prior to Islam. Whoever wishes to fast this day, may do so, and whoever wishes to leave fasting it, may do so’.**

ʿ**Abdullah did not fast on this day, except when it coincided with his fasting habit.**

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، يَعْنِي ابْنَ كَثِيرٍ، حَدَّثَنِي نَافِعٌ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا حَدَّثَهُ، أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي يَوْمِ عَاشُورَاءَ: «إِنَّ هَذَا يَوْمٌ كَانَ يَصُومُهُ أَهْلُ

الجَاهِلِيّةِ، فَمَنْ احَبّ انْ يَصُومَهُ فَليَصُمْهُ، وَمَنْ احَبّ انْ يَتْرُكَهُ فَلْيَتْرُكْهُ».

وَكَانَ عَبْدُ اللهِ، رَضِىَ اللُه عَنْهُ، لاَ يَصُومُهُ إِلاَّ أَنْ يُوَافِقَ صِيَامَهُ.

[2289–120]. (Dar al-Salam 2508) Muhammad ibn Ahmad ibn Abi Khalaf narrated to me: Rawḥ narrated; Abu Mālik ʿUbaydullāh ibn al-Akhnas narrated; Nāfiʿ reported to me; from ʿAbdullāh ibn ʿUmar. He said: **‘The fasting on the Day of ʿAshura’ was mentioned at the Prophet’s…’. He added the same text as the hadith narrated by al-Layth ibn Saʿd.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللهِ بْنُ الأَخْنَسِ، أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، رَضِىَ اللُه عَنْهُما، قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَوْمُ يَوْمِ عَاشُورَاءَ. فَذَكَرَ مِثْلَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ سَوَاءً.

[2290–121]. (Dar al-Salam 2509) Ahmad ibn ʿUthmān al-Nawfalī narrated:[v] Abu ʿAṣim narrated; ʿUmar ibn Muhammad ibn Zayd al-ʿAsqalānī narrated; Sālim ibn ʿAbdullāh narrated; ʿAbdullāh ibn ʿUmar narrated to me. He said: **‘The Day of ʿAshura’ was mentioned in God’s Messenger’s presence. He said: “It was a day that people used to fast in pre-Islamic days. Whoever wishes to fast on this day, may do so, and whoever wishes, may abandon it”.’**

وَحَدّثَنَا احْمَدُ بْنُ عُثْمَانَ النّوْفَلِيَّ، حَدّثَنَا ابُو عَاصِمٍ، حَدّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ الْعَسْقَلاَنِيُّ، حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللهِ، حَدَّثَنِي عَبْدُ اللهِ بْنُ عُمَرَ، رَضِىَ اللُه عَنْهُما. قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمُ عَاشُورَاءَ فَقَالَ: «ذَاكَ يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

[2291–122]. (Dar al-Salam 2510) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated; both from Abu Muʿawiyah. Abu Bakr said: Abu Muʿawiyah narrated; from al-Aʿmash; from ʿUmārah; from ʿAbd al-Raḥmān ibn Yazīd. He said: **‘Al-Ashʿath ibn Qays entered ʿAbdullah’s [home] as the latter was having his lunch. He said: “Abu Muhammad, join us in lunch”. He said: “Is it not the Day of ʿAshura’ today?” He said: “Do you know what the Day of ʿAshura’ is?” He asked: “What is it?” [ʿAbdullah] said: “It was a day God’s Messenger (peace be upon him) used to fast before the obligation of [fasting] the month of Ramadan was revealed. When it was revealed, fasting [ʿAshura’] was abandoned”.’**

Abu Kurayb said: **‘He abandoned it’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللهِ وَهُوَ يَتَغَدَّى. فَقَالَ: يَا أَبَا مُحَمَّدٍ، ادْنُ إِلَى الْغَدَاءِ. فَقَالَ: أَوَلَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ؟ قَالَ: وَهَلْ تَدْرِي مَا يَوْمُ عَاشُورَاءَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلمَ يَصُومُهُ قَبْلَ انْ يَنْزِلَ شَهْرُ رَمَضَانَ، فَلمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ. وَقَالَ أَبُو كُرَيْبٍ: تَرَكَهُ.

[2292–000]. (Dar al-Salam 2511) Zuhayr ibn Ḥarb and ʿUthmān ibn Abi Shaybah narrated: both said: Jarīr narrated; from al-Aʿmash; with the same chain of transmission. Both said: **‘When [fasting] the month of Ramadan was revealed, he abandoned it’.**

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالا: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ. وَقَالا: فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَهُ.

[2293–123]. (Dar al-Salam 2512) Abu Bakr ibn Abi Shaybah narrated: Wakīʿ and Yaḥyā ibn Saʿid al-Qaṭṭan narrated; from Sufyan [H]. Also, Muhammad ibn Ḥatim narrated to me (his text); Yaḥya ibn Saʿid narrated; Sufyan narrated; Zubayd al-Yami narrated to me; from ʿUmārah ibn ʿUmayr; from Qays ibn Sakan; that **‘Al-Ashʿath ibn Qays entered ʿAbdullah’s [home] on the Day of ʿAshura’ as the latter was eating. He said: “Abu Muhammad, come nearer and eat”. He said: “I am fasting”. [ʿAbdullah] said: “We used to fast it, but it was later abandoned”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي زُبَيْدٌ الْيَامِيُّ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكَنٍ، أَنَّ الأَشْعَثَ بْنَ قَيْسٍ، دَخَلَ عَلَى عَبْدِ اللهِ يَوْمَ عَاشُورَاءَ

وَهُوَ يَاكُلُ، فَقَالَ: يَا اَبَا مُحَمَّدٍ ادْنُ فَكُلْ. قَالَ: إِنِّي صَائِمٌ. قَالَ: كُنَّا نَصُومُهُ ثُمَّ تُرِكَ.

[2294–124]. (Dar al-Salam 2513) Muhammad ibn Ḥātim narrated to me:[vi] Isḥāq ibn Manṣūr narrated; Isrā’īl narrated; from Manṣūr; from Ibrāhīm; from ʿAlqamah. He said: **‘Al-Ashʿath ibn Qays entered Ibn Masʿud’s [home] as the latter was eating on the Day of ʿAshura’. He said: “Abu ʿAbd al-Raḥman, today is the Day of ʿAshura’”. He said: “It used to be a day of fasting before the revelation of [the obligation to fast] Ramadan. When [fasting] Ramadan was revealed, it was abandoned. If you are not fasting, come and eat”.’**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَى ابْنِ مَسْعُودٍ وَهُوَ يَأْكُلُ يَوْمَ عَاشُورَاءَ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ الْيَوْمَ يَوْمُ عَاشُورَاءَ. فَقَالَ: قَدْ كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ تُرِكَ. فَإِنْ كُنْتَ مُفْطِرًا فَاطْعَمْ.

[2295–125]. (Dar al-Salam 2514) Abu Bakr ibn Abi Shaybah narrated: ʿUbaydullāh ibn Mūsā narrated; Shaybān reported; from Ashʿath ibn Abi al-Shaʿthā’; from Jaʿfar ibn Abi Thawr; from Jābir ibn Samurah. He said: **‘God’s Messenger (peace be upon him) used to tell us to fast the Day of ʿAshura’, urge us to do so and remind us of its approach. When [fasting] during Ramadan was made obligatory, he neither urged, prohibited nor reminded us of it’.**

حَدّثَنَا ابُو بَكرِ بْنُ ابِي شَيْبَةَ، حَدّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، أَخْبَرَنَا شَيْبَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ اللُه عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ، وَيَحُثُّنَا عَلَيْهِ وَيَتَعَاهَدُنَا عِنْدَهُ. فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا، وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ.

[2296–126]. (Dar al-Salam 2515-2516) Ḥarmalah ibn Yaḥyā narrated to me:[i] Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Ḥumayd ibn ʿAbd al-Raḥmān reported to me; that **‘He heard Muʿawiyah ibn Abi Sufyan delivering a speech in Madinah (meaning on a visit to Madinah). He delivered his speech on the Day of ʿAshura’ and said: “People of Madinah, where are your scholars? I heard God’s Messenger (peace be upon him) say (about this day): ‘This is the Day of ʿAshura’. God has not made it a duty of yours to fast it, but I am fasting. Whoever of you likes to fast, may do so, and whoever likes not to fast, may do so’.”’**

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، خَطِيبًا بِالْمَدِينَةِ، يَعْنِي فِي قَدْمَةٍ قَدِمَهَا. خَطَبَهُمْ يَوْمَ عَاشُورَاءَ فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ؟ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِهَذَا الْيَوْمِ: «هَذَا يَوْمُ عَاشُورَاءَ، وَلَمْ يَكْتُبِ اللهُ عَلَيْكُمْ صِيَامَهُ، وَأَنَا صَائِمٌ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَ فَلْيَصُمْ، وَمَنْ أَحَبَّ أَنْ يُفْطِرَ فَلْيُفْطِرْ».

Abu al-Ṭāhir narrated to me: ʿAbdullāh ibn Wahb narrated; Mālik ibn Anas reported to me; from Ibn Shihāb; with the same chain of transmission: **the same text.**

حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ.

[2297–000]. (Dar al-Salam 2517) Ibn Abi ʿUmar narrated: Sufyān ibn ʿUyaynah narrated; from al-Zuhrī; with the same chain of transmission: **‘He heard the Prophet (peace be upon him) say on the same day: “I am fasting. Whoever wishes to fast, may do so”.’ He did not mention the rest of the hadith narrated by Malik and Yunus.**

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ: سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مِثْلِ هَذَا الْيَوْمِ: «إِنِّي صَائِمٌ فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ». وَلَمْ يَذْكُرْ بَاقِيَ حَدِيثِ مَالِكٍ وَيُونُسَ.

[2298–127]. (Dar al-Salam 2518) Yaḥyā ibn Yaḥyā narrated:[viii] Hushaym reported; from Abu Bishr; from Saʿid ibn Jubayr; from Ibn ʿAbbās. He said: **‘When God’s Messenger (peace be upon him) migrated to Madinah, he noted that the Jews fasted on the Day of ʿAshura’. They were asked about it, and they said: “This is the day when God gave Moses and the Children of Israel victory against Pharaoh. We fast it in commemoration”. The Prophet (peace be upon him) said: “We have a closer relation with Moses than you”. He ordered fasting on it’.**

حَدّثَنَا يَحْيَى بْنُ يَحْيَى، اخْبَرَنَا هُشَيْمٌ، عَنْ ابِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُما، قَالَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْـمَدِينَةَ فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ فَقَالُوا: هَذَا الْيَوْمُ الَّذِي أَظْهَرَ اللهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، فَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ» . فَأَمَرَ بِصَوْمِهِ

[2299–000]. (Dar al-Salam 2519) Ibn Bashshār and Abu Bakr ibn Nāfiʿ narrated it: both from Muhammad ibn Jaʿfar; from Shuʿbah; from Abu Bishr; with the same chain of transmission: **the same text, but he said: ‘He asked them about it’.**

وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ وَقَالَ فَسَأَلَهُمْ عَنْ ذَلِكَ

[2300–128]. (Dar al-Salam 2520-2521) Ibn Abi ʿUmar narrated to me:[ix] Sufyān narrated; from Ayyūb; from ʿAbdullāh ibn Saʿid ibn Jubayr; from his father; from Ibn ʿAbbās; that **‘When God’s Messenger (peace be upon him) migrated to Madinah, he found the Jews fasting on the Day of ʿAshura’. God’s Messenger asked them: “What is special about this day that you fast?” They said: “This is a great day. It was the day when God saved Moses and his community and drowned Pharaoh and his people. Moses fasted on it in gratitude [to God], and we do likewise”. God’s Messenger (peace be upon him) said: “We**

have more claim and a closer relation to Moses than you”. God’s Messenger then fasted on that day and ordered fasting on it’.

وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، - رَضِىَ اللُه عَنْهُما - أَنَّ رَسُولَ اللهِ صَلَّى اَللهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ» . فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ أَنْجَى اللهُ فِيهِ مُوسَى وَقَوْمَهُ، وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ. فَصَامَهُ مُوسَى شُكْرًا فَنَحْنُ نَصُومُهُ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَنَحْنُ أَحَقُّ وَأَوْلَى بِمُوسَى مِنْكُمْ» فَصَامَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ بِصِيَامِهِ.

Isḥāq ibn Ibrāhīm narrated: ʿAbd al-Razzāq reported; Maʿmar narrated; from Ayyūb; with the same chain of transmission: **except that he said ‘from Saʿid ibn Jubayr’s son’, without naming him.**

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ. إِلاَّ أَنَّهُ قَالَ عَنِ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ، لَمْ يُسَمِّهِ

[2301–129]. (Dar al-Salam 2522) Abu Bakr ibn Abi Shaybah and Ibn Numayr narrated:[x] both said: Abu Usāmah narrated; from Abu ʿUmays; from Qays ibn Muslim; from Ṭāriq ibn Shihāb; from Abu Mūsā. He said: **‘The Day of ʿAshura’ was one which the Jews**

commemorated and made it a day of celebration. God’s Messenger (peace be upon him) said: “Then you fast on it”.’

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى، رَضِىَ اللُه عَنْهُ قَالَ: كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تُعَظِّمُهُ الْيَهُودُ وَتَتَّخِذُهُ عِيدًا، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «صُومُوهُ أَنْتُمْ».

[2302–130]. (Dar al-Salam 2523) Ahmad ibn al-Mundhir narrated: Ḥammād ibn Usāmah narrated; Abu al-ʿUmays narrated; Qays reported to me; mentioning the same with the same chain of transmission but added: Abu Usāmah said: Ṣadaqah ibn Abi ʿImrān narrated to me; from Qays ibn Muslim; from Ṭāriq ibn Shihāb; from Abu Mūsā. He said: **‘The people of Khaybar used to fast on the Day of ʿAshura’, making it a feast day. They required their women to wear their jewellery and finery on this day. God’s Messenger (peace be upon him) said [to the Muslims]: “Then you fast on it”.’**

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ الْـمُنْذِرِ، حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، حَدَّثَنَا أَبُو الْعُمَيْسِ، أَخْبَرَنِي قَيْسٌ، فَذَكَرَ بِهَذَا الإِسْنَادِ مِثْلَهُ. وَزَادَ: قَالَ أَبُو أُسَامَةَ فَحَدَّثَنِي صَدَقَةُ بْنُ أَبِي عِمْرَانَ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى، رَضِىَ اللُه عَنْهُ قَالَ: كَانَ أَهْلُ خَيْبَرَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، يَتَّخِذُونَهُ عِيدًا وَيُلْبِسُونَ نِسَاءَهُمْ فِيهِ حُلِيَّهُمْ

وَشَارَتَهُمْ. فَقَالَ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ: «»فَصُومُوهُ أَنْتُمْ.

[2303–131]. (Dar al-Salam 2524-2525) Abu Bakr ibn Abi Shaybah and ʿAmr al-Nāqid narrated:[xi] both from Sufyān. Abu Bakr said: Ibn ʿUyaynah narrated; from ʿUbaydullāh ibn Abi Yazīd; he heard Ibn ʿAbbās say when asked about fasting on the Day of ʿĀshūrā': **'I do not know that God's Messenger (peace be upon him) fasted on a day seeking it superior merit to all other days except this day, nor a month except this month, meaning Ramadan'.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ، رَضِىَ اللُه عَنْهُما، وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ. فَقَالَ: مَا عَلِمْتُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَامَ يَوْمًا يَطْلُبُ فَضْلَهُ عَلَى الأَيَّامِ إِلاَّ هَذَا الْيَوْمَ، وَلاَ شَهْرًا إِلاَّ هَذَا الشَّهْرَ، يَعْنِي رَمَضَانَ.

Muhammad ibn Rāfiʿ narrated to me: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; ʿUbydullāh ibn Abi Yazīd reported to me; with the same chain of transmission: **the same text.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ.

Text Explanation

Scholars are in agreement that fasting on the Day of ʿAshura', which is 10th Muḥarram, is recommended, i.e., a sunnah and not a duty. They differ as to its status in the early days of Islam, when its fasting was established before the obligation of fasting the month of Ramadan. Abu Ḥanīfah said that it was a duty, while the Shāfiʿi scholars held two different and well-known views, but the better known of these two is that it was recommended ever since it was established. It was never a duty of the Muslim community but was strongly recommended. When the obligation to fast during the month of Ramadan was revealed, fasting on ʿAshura' became less desirable than it used to be. The other view is the same as Abu Ḥanifah's – that it was a duty. The importance of this difference of views appears in stating a condition for the validity of the duty of fasting whereby the intention to fast should be formulated during the night. Abu Ḥanīfah does not make this timing of the intention a condition for validity. He says: 'At the beginning of the first Day of ʿAshura', people were not fasting. They were ordered to fast it, with an intention formulated during the day. They were not subsequently ordered to fast a day in compensation for invalid fasting'. The Shāfiʿi scholars say: 'It was a recommended fast and as such, it is correct when the intention to fast was formulated during the day'. Abu Ḥanīfah sticks to his argument citing hadith No. 2281, stating that the Prophet 'ordered fasting the Day of ʿĀshūrā'. Such an order signifies a duty. He also cites hadith No. 2286, which says: 'When fasting the month of Ramadan was revealed the Prophet said: "whoever wishes, may fast it [i.e., the Day of ʿĀshūrā'], and whoever wishes, may not".' In support of their view, the Shāfiʿi scholars cite hadith No. 2296, which says: 'This is the Day of ʿĀshūrā'. God has not made it a duty of yours to fast it'.

Hadith No. 2281 quotes the Prophet saying: 'Whoever wishes, may fast on this day, and whoever wishes, may not'. This means that it is not essential. Abu Ḥanīfah interprets it as 'not an obligation', while the Shāfiʿi scholars interpret it as 'not emphatically recommended'. Both schools of Fiqh consider it a desirable sunnah, ever since the Prophet said these words.

Qadi ʿIyāḍ said: ‘Some scholars of the early generations were of the view that fasting on the Day of ʿĀshūrā’ was obligatory, and that it remains thus. No abrogation applied to it. Those who shared this view are no longer in existence. It is now unanimously agreed upon that it is not obligatory to fast on this day; it is only desirable. It is reported that Ibn ʿUmar said that intending to fast it specifically is discouraged. Scholars are unanimously agreed that it is desirable to fast on this day, as the hadiths indicate. Ibn Masʿud’s statement indicating that they ‘used to fast it, but it was then abandoned’, means that it no longer remained a duty, as it used to be, but that it had become desirable to fast it.

In hadith No. 2296, Muʿawiyah says to the people of Madinah: ‘Where are your scholars?’ It appears that he heard someone saying that it is a duty, or forbidden, or discouraged to fast on the Day of ʿAshura’, and he wished to clarify the matter so that it would be known that such fasting is neither a duty, forbidden nor discouraged. He made it clear to his large audience. In this hadith, Muʿawiyah says: ‘I heard God’s Messenger (peace be upon him) say (about this day): “This is the Day of ʿĀshūrā’. God has not made it a duty of yours to fast it, but I am fasting. Whoever of you likes to fast may do so, and whoever likes not to fast, may do so”.’ This is correctly stated that it was said by the Prophet (peace be upon him), as it is clearly mentioned in the hadith related by al-Nasā’ī.

Hadith No. 2298 mentions that when the Prophet migrated to Madinah ‘he noted that the Jews fasted on the Day of ʿĀshūrā’. They were asked about it’, and in hadith No. 2300, ‘He asked them about it’. In this particular case, both hadiths mean that he instructed someone to ask them.

The total sum of these hadiths is that non-Muslims, such as the Quraysh unbelievers, the Jews and others, used to fast on the Day of ʿĀshūrā’, and in the early days of Islam it was strongly recommended to fast it, but subsequently, this recommendation became less strong, but God knows best.

Hadith No. 2302 refers to the Jews and mentions that on the Day of ʿĀshūrā’ ‘they required their women to wear their jewellery and finery’. This means that they wanted them to wear their best clothes and jewellery. Hadith No. 2300 mentions that when the Prophet migrated to Madinah, he noted that the Jews fasted on the Day of ʿĀshūrā’. They explained their

fasting and mentioned that Prophet Moses used to fast it as it was the day when the Children of Israel were saved from Pharaoh. Therefore, the Prophet fasted it and urged Muslims to fast it, saying: ‘We have a closer relation to Moses than they’.

Imam al-Māzarī said: ‘Such information given by Jews is not acceptable. It is possible that the Prophet received revelations that what they said was correct. Alternatively, he might have been informed of this by several sources, confirming its truth’. In response to al-Māzarī, *Qadi* ʿIyāḍ said:

> Muslim relates hadiths stating that the Quraysh used to fast on this day, and that when the Prophet migrated to Madinah, he fasted on that day. Thus, no new ruling was introduced which needs to be discussed or explained. It was merely a case of observing something, asking about it and receiving an answer. That the hadith says, “he then fasted that day”, does not signify that he initiated fasting it on the basis of their information. Had it been so, we would have interpreted it as based on information he received from those of the Jewish scholars who embraced Islam, such as ʿAbdullāh ibn Sallām. Some people suggested that he used to fast this day when he was in Makkah, but then abandoned it until he learnt the practice of the people of earlier revelations and he resumed fasting it. However, what we have mentioned is more in line with the text of the hadith.

In my view, what al-Māzarī said is more valid. In short, the Prophet used to fast this day in Makkah, as the Quraysh did. Then when he migrated to Madinah, he noted that the Jews also fasted on this day and he did the same on the basis of revelation, confirmed information or his own discretion, not merely on the basis of reports by Jewish individuals, but God knows best.

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i. Related by al-Bukhari, 4502.
ii. Related by al-Bukhari, 1893.
iii. Related by al-Bukhari, 4501; Abu Dāwūd, 2443.

iv. Related by Ibn Mājah, 1737.
v. Related by al-Bukhari, 2000.
vi. Related by al-Bukhari, 4503.
vii. Related by al-Bukhari, 2003.
viii. Related by al-Bukhari, 4680, 4737 and 3943; Abu Dāwūd, 2444.
ix. Related by al-Bukhari, 2004 and 3397.
x. Related by al-Bukhari, 2005 and 3942.
xi. Related by al-Bukhari, 2006; al-Nasā'ī, 2369.

CHAPTER 20

WHICH DAY TO FAST FOR ʿASHURA’

[2304–132]. (Dar al-Salam 2526) Abu Bakr ibn Abi Shaybah narrated:[i] Wakīʿ ibn al-Jarrāḥ narrated; from Ḥājib ibn ʿUmar; from al-Ḥakam ibn al-Aʿraj. He said: **‘I went up to Ibn ʿAbbad as he was reclining near Zamzam, using his upper garment as a pillow. I said to him: “Tell me about fasting ʿAshura’”. He said: “When you have sighted the new moon of al-Muḥarram, count the days and start the ninth day fasting”. I said: “Is that how God’s Messenger (peace be upon him) used to fast it?” He said: “Yes”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ حَاجِبِ بْنِ عُمَرَ، عَنِ الْحَكَمِ بْنِ الأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ، رَضِيَ اللُه عَنْهُمَا، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ، فَقُلْتُ لَهُ: أَخْبِرْنِي عَنْ صَوْمِ عَاشُورَاءَ. فَقَالَ إِذَا رَأَيْتَ هِلاَلَ الْـمُحَرَّمِ فَاعْدُدْ، وَأَصْبِحْ يَوْمَ التَّاسِعِ صَائِمًا. قُلْتُ: هَكَذَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ؟ قَالَ: نَعَمْ.

[2305–000]. (Dar al-Salam 2527) Muhammad ibn Ḥātim narrated to me: Yaḥyā ibn Saʿid al-Qaṭṭan narrated; from Muʿawiyah ibn ʿAmr; al-Ḥakam ibn al-Aʿraj narrated to me. He said: **‘I asked Ibn**

ʿAbbas as he was reclining at Zamzam, using his upper garment as a pillow, about fasting ʿAshura'…' the same text as narrated by Ḥajib ibn ʿUmar'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُعَاوِيَةَ بْنِ عَمْرٍو، حَدَّثَنِي الْحَكَمُ بْنُ الأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ، رَضِىَ اللَّه عَنْهُما، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ زَمْزَمَ عَنْ صَوْمِ عَاشُورَاءَ. بِمِثْلِ حَدِيثِ حَاجِبِ بْنِ عُمَرَ.

[2306–133]. (Dar al-Salam 2528) Al-Ḥasan ibn ʿAlī al-Ḥulwānī narrated:[ii] Ibn Abi Maryam narrated; Yaḥyā ibn Ayyūb narrated; Ismāʿīl ibn Umayyah narrated to me; that he heard Abu Ghaṭafan ibn Ṭarif al-Murri say: I heard ʿAbdullāh ibn ʿAbbās say: **'When God's Messenger (peace be upon him) fasted the Day of ʿAshura' and urged people to fast it, they said: "Messenger of God, this is a day that the Jews and the Christians commemorate". God's Messenger said: "Next year, we will fast on the ninth, God willing".' He added: 'God's Messenger (peace be upon him) passed away before the turn of the year'.**

وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَبَّاسٍ، رَضِىَ اللَّه عَنْهُما يَقُولُ: حِينَ صَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا: يَا رَسُولَ اللهِ إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَى. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

«فَإِذَا كَانَ العَامُ المُقْبِلَ - إِنْ شَاءَ اللهُ - صُمْنَا اليَوْمَ التَّاسِعَ». قَالَ فَلَمْ يَأْتِ الْعَامُ الْـمُقْبِلُ حَتَّى تُوُفِّيَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2307–134]. (Dar al-Salam 2529) Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated:[iii] both said: Wakīʿ narrated; from Ibn Abi Dhi’b; from al-Qāsim ibn ʿAbbās; from ʿAbdullāh ibn ʿUmayr. (He probably might have said: from ʿAbdullāh ibn ʿAbbās). He said: **‘If I live till next year, I shall certainly fast on the ninth’.**

In Abu Bakr’s version, he said: **‘Meaning the Day of ʿAshura’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالا: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَيْرٍ، - لَعَلَّهُ قَالَ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، رَضِىَ اللهُ عَنْهُما، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَئِنْ بَقِيتُ إِلَى قَابِلٍ لأَصُومَنَّ التَّاسِعَ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: يَعْنِي يَوْمَ عَاشُورَاءَ.

Text Explanation

Hadith No. 2304 mentions that Ibn ʿAbbās considered that the Day of ʿĀshūrā' was the ninth of the month, al-Muḥarram. Hadith No. 2306 mentions that the Prophet's companions pointed out that the Day of ʿĀshūrā' was commemorated by the Jews and the Christians. He therefore said that in the following year, Muslims would fast on the ninth, but the Prophet passed away during that year. Both hadiths make it clear that Ibn ʿAbbās considered that the Day of ʿĀshūrā' was the ninth of Muḥarram. He takes it on the basis of camels' thirst. The Arabs used to call the fifth day after taking the camels to the water to drink *rabʿ*, which means four. The same applies to the days that follow, and this makes the ninth day earn the description 'ten' [which is the meaning of ʿAshura']. However, the great majority of scholars of earlier and later generations, including Saʿid ibn al-Musayyib, al-Ḥasan al-Baṣri, Malik, Ahmad and Isḥaq, consider ʿAshura' to occur on the tenth day of al-Muḥarram. This is indeed the apparent and linguistic meaning of the hadiths. To relate it to the thirst of camels is not readily relevant. Moreover, the second of these hadiths, No. 2306, which is also narrated by Ibn ʿAbbās, refutes this claim. It says that the Prophet used to fast the Day of ʿĀshūrā' but his companions pointed out that the Jews and Christians fast on that day and he responded saying that the following year, he would be fasting the ninth. This makes it clear that the day he used to fast was not the ninth, which means that it was the tenth.

Al-Shāfiʿi and scholars of his school, Ahmad, Isḥaq and many others say that it is desirable to fast on both the ninth and tenth, because the Prophet used to fast the tenth and intended to fast on the ninth. A later hadith in Muslim's *Ṣaḥīḥ*, No. 2387, narrated by Abu Hurayrah, mentions that the Prophet said: 'The best fasting, next to Ramadan, is during God's month, al-Muḥarram'. Some scholars said that perhaps the reason for fasting the ninth alongside the tenth of Muḥarram is to distance oneself from the Jews, who fasted only on the tenth. The hadith implies this. Others suggested that it is to make sure that one fasts on the Day of ʿĀshūrā', but the first suggestion is better, and God knows best.

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i. Related by Abu Dāwūd, 2446; al-Tirmidhi, 754.
ii. Related by Abu Dāwūd, 2445.
iii. Related by Ibn Mājah, 1736.

CHAPTER 21

REFRAINING FROM EATING ON THE DAY OF ʿASHURA’

[2308–135]. (Dar al-Salam 2530) Qutaybah ibn Saʿid narrated:[i] Ḥatim (meaning Ibn Ismāʿīl) narrated; from Yazid ibn Abi ʿUbayd; from Salamah ibn al-Akwaʿ; that he said: **‘God’s Messenger (peace be upon him) sent a man from Aslam on the Day of ʿAshura’, instructing him to announce to the people: “Whoever has not fasted, should fast, and whoever has eaten, should continue fasting until nightfall”.’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، رَضِيَ اللَّه عَنْهُ، أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلاً مِنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ، فَأَمَرَهُ أَنْ يُؤَذِّنَ فِي النَّاسِ: «مَنْ كَانَ لَمْ يَصُمْ فَلْيَصُمْ، وَمَنْ كَانَ أَكَلَ فَلْيُتِمَّ صِيَامَهُ إِلَى اللَّيْلِ».

[2309–136]. (Dar al-Salam 2531) Abu Bakr ibn Nāfiʿ al-ʿAbdī narrated to me:[ii] Bishr ibn al-Mufaḍḍal ibn Lāḥiq narrated; Khālid ibn Dhakwān narrated; from al-Rubayyiʿ bint Muʿawwidh ibn ʿAfrā’. She said: **‘God’s Messenger sent a message to the Anṣar villages around Madinah, during the morning of the Day of**

ʿAshura’: **“Whoever has started the day fasting, should complete his fast, and whoever started not fasting, should fast the rest of the day”. We subsequently fasted that day and made our young children fast, God willing. We then went to the mosque and made them wool toys. If a child wept of hunger, we would give them the toy at the end of the fast’.**

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْـمُفَضَّلِ بْنِ لاحِقٍ، حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: أَرْسَلَ رَسُولُ اللَهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الأَنْصَارِ الَّتِي حَوْلَ الْـمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِمًا فَلْيُتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ»، فَكُنَّا بَعْدَ ذَلِكَ نَصُومُهُ، وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ إِنْ شَاءَ اللهُ، وَنَذْهَبُ إِلَى الْـمَسْجِدِ، فَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ. فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الإِفْطَارِ.

[2310–137]. (Dar al-Salam 2532) Yaḥyā ibn Yaḥyā narrated: Abu Maʿshar al-ʿAṭṭār narrated; from Khālid ibn Dhakwān. He said: **‘I asked al-Rubayyiʿ bint Muʿawwidh about fasting on the Day of ʿAshura’. She said: “God’s Messenger (peace be upon him) sent his messengers to the Anṣar villages…”.’ He added the same as the hadith narrated by Bishr, except that he said: ‘And we made them wool toys and took the toys with us. If the children asked for food, we gave them the toys to distract them until they completed their fast’.**

وَحَدّثَنَاهُ يَحْيَى بْنُ يَحْيَى، حَدّثَنَا ابُو مَعْشَرٍ العَطارُ، عَنْ خَالِدِ بْنِ ذَكْوَانَ قَالَ: سَأَلْتُ الرُّبَيِّعَ بِنْتَ مُعَوِّذٍ عَنْ صَوْمِ عَاشُورَاءَ. قَالَتْ: بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رُسُلَهُ فِي قُرَى الأَنْصَارِ. فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ، غَيْرَ أَنَّهُ قَالَ وَنَصْنَعُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ فَنَذْهَبُ بِهِ مَعَنَا. فَإِذَا سَأَلُونَا الطَّعَامَ أَعْطَيْنَاهُمُ اللُّعْبَةَ تُلْهِيهِمْ حَتَّى يُتِمُّوا صَوْمَهُمْ.

Text Explanation

The Prophet's message, as mentioned in hadith No. 2308, said that 'those who had not fasted, should fast, and whoever had eaten, should continue fasting until nightfall'. In the next hadith, the instruction was that that those who 'started the day fasting, should complete their fast, and the ones who did not fast, should fast the rest of the day'. The two hadiths mean that those who intended to fast, should complete their fast, and those who did not intend fasting but did not eat, or had eaten, should complete the day fasting so as to observe the special sanctity of the day. This is the same as the case of one who was in doubt about the start of Ramadan and had not started the day fasting. When he later ascertained that Ramadan had started, he must continue the day fasting to observe the day's status.

Abu Ḥanīfah cites this hadith in support of his view that fasting during Ramadan and other obligatory fasting is valid if the intention to fast was made during the day. In his view, it is not a condition that the intention should be formulated during the preceding night. He said: 'In this particular case, the Prophet's companions formulated their intention to fast during the day and their fast was valid'.

The majority of scholars say that fasting during Ramadan and other obligatory fasting is not valid unless the intention to fast is formulated during the preceding night, i.e., before the break of dawn. They respond that this hadith means refraining from eating and drinking for the rest of the day, not real fasting. The point here is that those companions who did not intend to fast, ate and drank, but then were ordered to complete the day fasting. Abu Ḥanīfah and others agree that the validity of an intention to fast, made during the day, whether in obligatory or voluntary fasting, depends on whether nothing that invalidates fasting, such as eating, might have been done earlier on the same day. Another response is that according to the majority, fasting on ʿAshura' was never a duty, as explained earlier. It was a confirmed sunnah. A third response is that the hadith does not say that such fasting was sufficient and requires no compensatory fasting. They might have compensated by fasting later. In Abu Dawud's *Sunan*, this hadith includes: 'Complete the rest of the day and fast in compensation'.

In hadith No. 2309, al-Rubayyiʿ mentions that children were made to fast. Their parents made woollen toys for them and took them to the mosque. If any of them wept from hunger, they gave them the toys ‘at the end of fasting’. This is how it occurs in all copies. *Qadi* ʿIyāḍ said: ‘There is some omission here and the sentence means: “to distract them until the end of fasting”.’ It thus occurs in al-Bukhari’s version as narrated by Musaddad. The same meaning is mentioned by Muslim in hadith No. 2310: ‘If the children asked for food, we gave them the toys to distract them until they completed their fast’. This hadith includes the desirability to train children to attend to acts of worship and other good deeds, although these are not duties they must fulfil. *Qadi* ʿIyāḍ said: ‘ʿUrwah is reported to have said that fasting becomes a duty when children are able to fast’. This is wrong and is refuted by the authentic hadith that says: ‘No accountability applies to three [types]: a child until it attains puberty…’. But God knows best.

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i. Related by al-Bukhari, 1924, 2007 and 7265; al-Nasā’ī, 2320.

ii. Related by al-Bukhari, 1960.

CHAPTER 22

NO FASTING ON EID DAYS

[2311–138]. (Dar al-Salam 2533) Yaḥyā ibn Yaḥyā narrated:[i] he said: I read out to Mālik; from Ibn Shihāb; from Abu ʿUbayd, Ibn Azhar's *mawla*, that he said: **'I attended the Eid [Prayer] with ʿUmar ibn al-Khaṭṭab. He came and offered the prayer, then finished and delivered a speech. He said: "God's Messenger (peace be upon him) has forbidden the fasting of these two days: the day you end your fasting, and the other is the one when you eat of your sacrifice".'**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللُه عَنْهُ. فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ، فَخَطَبَ النَّاسَ فَقَالَ: إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

[2312–139]. (Dar al-Salam 2534) Yaḥyā ibn Yaḥyā narrated: he said: I read out to Mālik; from Muhammad ibn Yaḥyā ibn Ḥabbān; from al-Aʿraj; from Abu Hurayrah; that **'God's Messenger (peace be upon him) prohibited fasting on the Day of Eid al-Aḍḥa and**

the Day of Eid al-Fiṭr’. [i.e., the Eid of Sacrifice and the Eid ending the fast].

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رَضِىَ اللَّه عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الأَضْحَى وَيَوْمِ الْفِطْرِ.

[2313–140]. (Dar al-Salam 2535) Qutaybah ibn Saʿid narrated:[ii] Jarīr narrated; from ʿAbd al-Malik (who is Ibn ʿUmayr); from Qazaʿah; from Abu Saʿid: **‘I heard a hadith from him, and I liked it. I said to him: “Did you hear this from God’s Messenger (peace be upon him)?” He answered: “Would I attribute to God’s Messenger (peace be upon him) what I did not hear? Yes, I heard him say: ‘Fasting is invalid on two days: the Day of Eid al-Aḍḥa and the Day of Eid al-Fiṭr, after Ramadan’.”’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ، وَهُوَ ابْنُ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، رَضِىَ اللَّه عَنْهُ قَالَ: سَمِعْتُ مِنْهُ حَدِيثًا فَأَعْجَبَنِي، فَقُلْتُ لَهُ: آنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَأَقُولُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ أَسْمَعْ! قَالَ: سَمِعْتُهُ يَقُولُ: «لاَ يَصْلُحُ الصِّيَامُ فِي يَوْمَيْنِ: يَوْمِ الأَضْحَى وَيَوْمِ الْفِطْرِ مِنْ رَمَضَانَ».

[2314–141]. (Dar al-Salam 2536) Abu Kāmil al-Jaḥdarī narrated:[iii] ʿAbd al-ʿAzīz ibn al-Mukhtār narrated; ʿAmr ibn Yaḥyā narrated;

from his father; from Abu Saʿid al-Khudri; that **‘God’s Messenger (peace be upon him) prohibited fasting on two days: the day that ends the fast and the day of sacrifice’.**

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْـمُخْتَارِ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِىَ اللُه عَنْهُ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ النَّحْرِ.

[2315–142]. (Dar al-Salam 2537) Abu Bakr ibn Abi Shaybah narrated:[iv] Wakīʿ narrated; from Ibn ʿAwn; from Ziyād ibn Jubayr. He said: **‘A man came to Ibn ʿUmar and said: “I pledged to fast a day, and it coincided with the day of sacrifice or the day ending the fast”. Ibn ʿUmar said: “God has commanded that a pledge must be fulfilled, and God’s Messenger (peace be upon him) prohibited fasting on this day”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ، رَضِىَ اللُه عَنْهُما، فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَصُومَ يَوْمًا فَوَافَقَ يَوْمَ أَضْحَى أَوْ فِطْرٍ. فَقَالَ ابْنُ عُمَرَ رَضِىَ اللُه عَنْهُما أَمَرَ اللهُ تَعَالَى بِوَفَاءِ النَّذْرِ، وَنَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ هَذَا الْيَوْمِ.

[2316–143]. (Dar al-Salam 2538) Ibn Numayr narrated: my father narrated; Saʿd ibn Saʿid narrated; ʿAmrah reported to me; from ʿA’ishah. She said: **‘God’s Messenger (peace be upon him) prohibited fasting on two days: the day that ends the fast and the day of sacrifice’.**

وَحَدّثَنَا ابْنُ نُمَيْرٍ، حَدّثَنَا ابِي، حَدّثَنَا سَعْدُ بْنُ سَعِيدٍ، أَخْبَرَتْنِي عَمْرَةُ، عَنْ عَائِشَةَ، رَضِيَ اللُه عَنْهَا قَالَتْ: نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى.

Text Explanation

These hadiths make it clear that fasting on either of these two days is forbidden. Scholars are unanimous that fasting on them is forbidden in all situations, whether one fasts to fulfil a pledge [i.e., *nadhr*], or in reparation for a sin, or voluntary fasting or any other type. If a person deliberately pledges to fast on either or both of these two days, then according to al-Shāfiʿi and the majority of scholars, his pledge is invalid, and he is not obliged to compensate for them. Abu Ḥanīfah said that the pledge is valid and such a person must compensate by fasting. He added that if such a person fasts on these days [to fulfil his pledge], it would be valid. Thus, Abu Ḥanīfah disagrees with all scholars on this point.

Hadith No. 2311 shows that the Eid Prayer is offered before the *khuṭbah*, or speech. We explained this clearly in the relevant chapter. The hadith also shows that the imam should teach his audience the rulings regarding various practices people do on the Eid day, explaining what is required and what is prohibited.

Hadith No. 2315 mentions the person who pledged to fast on the Eid days, and Ibn ʿUmar simply told him that God ordered the fulfilment of pledges and the Prophet prohibited fasting on these days. Thus, he did not give the questioner a definitive answer because he felt that the evidence moved in opposite directions. As we have already mentioned, scholars differ about the case of a person who pledges to fast specifically on Eid day.

What about a person who pledges to fast, say, next Monday, but it happens to be Eid day? Scholars are unanimous that he is prohibited to fast on that day. Should he compensate by fasting another day? Scholars differ. Al-Shāfiʿi gives two opinions, and the more correct one is that no compensation is required because the wording of the pledge does not include compensation. What is compensated for is missed obligations, and this is based on a fresh order, according to scholars of legal theory [i.e., *uṣul al-Fiqh*]. The same applies if the pledged day of fasting coincides with any of the *tashrīq* days [i.e., the three days following the Day of the Eid of Sacrifice]. No compensation is required in this case, but God knows best. It is probable that Ibn ʿUmar stated the two pieces of evidence, implying that

it is better to fast later in compensation, so that the person concerned could combine fulfilment of the two orders by God and His Messenger.

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i. Related by al-Bukhari, 1990 and 5571; Abu Dāwūd, 2416; al-Tirmidhi, 771; Ibn Mājah, 1722.

ii. Related by al-Bukhari in two longer versions 1197, 1864 and also 1995 and 3248; al-Tirmidhi in a shorter version, 326; Ibn Mājah, 1410 and in a shorter version 1721.

iii. Related by al-Bukhari in a longer version, 1991; Abu Dāwūd, 2417; al-Tirmidhi, 772.

iv. Related by al-Bukhari, 1994 and 6706.

CHAPTER 23

NO FASTING ON THE *TASHRĪQ* DAYS

[2317–144]. (Dar al-Salam 2539) Surayj ibn Yūnus narrated: Hushaym narrated; Khālid reported; from Abu al-Malīḥ; from Nubayshah al-Hudhalī. He said: **‘God’s Messenger (peace be upon him) said: “The *tashriq* days are days of eating and drinking”.’**

وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ».

[2318–000]. (Dar al-Salam 2540) Muhammad ibn ʿUbaydullāh ibn Numayr narrated: Ismāʿīl (meaning Ibn ʿUlayyah) narrated; from Khālid al-Ḥadhdhā’; Abu Qilābah narrated to me; from Abu al-Malīḥ; from Nubayshah. Khālid said: **‘I met Abu al-Maliḥ and asked him. He narrated the hadith to me, attributing it to the Prophet (peace be upon him)…’ the same as Hushaym’s narration, adding: ‘and glorification of God’.**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، حَدَّثَنِي أَبُو قِلَابَةَ، عَنْ أَبِي

المَلِيحِ، عَنْ نُبَيْشَةَ قَالَ خَالِدٌ: فَلَقِيتُ ابَا المَلِيحِ، فَسَالتُهُ فَحَدَّثَنِي بِهِ، فَذَكَرَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ هُشَيْمٍ، وَزَادَ فِيهِ: «وَذِكْرٍ للهِ».

[2319–145]. (Dar al-Salam 2541) Abu Bakr ibn Abi Shaybah narrated: Muhammad ibn Sābiq narrated; Ibrāhīm ibn Ṭahmān narrated; from Abu al-Zubayr; from Ibn Kaʿb ibn Mālik; from his father; that he narrated to him that **‘God’s Messenger (peace be upon him) sent him and Aws ibn al-Ḥadathan on the *tashriq* days to call out to people that “None shall be admitted into Heaven except believers, and that the days of Mina are days of eating and drinking”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ وَأَوْسَ بْنَ الْحَدَثَانِ أَيَّامَ التَّشْرِيقِ، فَنَادَى «أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ مُؤْمِنٌ. وَأَيَّامُ مِنًى أَيَّامُ أَكْلٍ وَشُرْبٍ».

[2320–000]. (Dar al-Salam 2542) ʿAbd ibn Ḥumayd narrated: Abu ʿAmir ʿAbd al-Malik ibn ʿAmr narrated; Ibrāhīm ibn Ṭahmān narrated; with the same chain of transmission: **the same text except that he said: ‘and both announced…’.**

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ بِهَذَا الإِسْنَادِ: غَيْرَ أَنَّهُ قَالَ: فَنَادَيَا.

Text Explanation

The hadiths mention that the *tashrīq* days are days of eating and drinking, and in hadith No. 2318, we have the added feature: ‘and glorification of God’. In hadith No. 2319, these days are called the days of Mina. These hadiths provide evidence in support of the view that fasting is prohibited in all cases on these days. This is the better of the two views expressed by the Shāfiʿi School. This view is endorsed by Abu Ḥanifah, Ibn al-Mundhir and others. A group of scholars, however, said that they may be fasted by anyone, whether it is voluntary fasting or otherwise. This view is reported by Ibn al-Mundhir as expressed by al-Zubayr ibn al-ʿAwwām, Ibn ʿUmar and Ibn Sīrīn. Mālik, al-Awzāʿi and Isḥaq, as well as al-Shafiʿi in one of his two views, said that fasting on these days is permissible only for a pilgrim offering the hajj in the *tamattuʿ* method and cannot afford the sacrifice. It is not permissible for anyone else. In support of this view, these scholars cite the hadith related by al-Bukhari in his *Ṣaḥīḥ* and narrated by Ibn ʿUmar and ʿA’ishah. Both said: ‘No concession to fast on the *tashrīq* days was given except for one who cannot afford the sacrifice’.

The *tashrīq* days are the three days that follow the Day of Sacrifice [which is the first day of Eid al-Aḍḥā]. They are given this name because people used to expose the sacrificial meat to the sun to dry it so that it would keep.

The hadiths make clear that remembrance and glorification of God is highly desirable on these days.

Transmission

The chains of transmission of hadith No. 2317 and No. 2318 include the narrator Nubayshah al-Hudhalī. His name is Nubayshah ibn ʿAmr ibn ʿAwf ibn Salamah.

CHAPTER 24

FRIDAY SHOULD NOT BE A SINGLE DAY OF FASTING

[2321–146]. (Dar al-Salam 2543-2544) ʿAmr al-Nāqid narrated:[i] Sufyān ibn ʿUyaynah narrated; from ʿAbd al-Ḥamīd ibn Jubayr; from Muhammad ibn ʿAbbād ibn Jaʿfar: **‘I asked Jabir ibn ʿAbdullah as he was doing the *ṭawaf* at the Kaʿbah: “Did God’s Messenger (peace be upon him) order not to fast on Fridays?” He said: “Yes. By the Lord of this House”.’**

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ، رَضِىَ اللُه عَنْهُما، وَهُوَ يَطُوفُ بِالْبَيْتِ: أَنَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: نَعَمْ، وَرَبِّ هَذَا الْبَيْتِ.

Muhammad ibn Rāfiʿ narrated: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; ʿAbd al-Ḥamīd ibn Jubayr ibn Shaybah reported to me; that Muhammad ibn ʿAbbād ibn Jaʿfar reported to him; that he asked Jābir ibn ʿAbdullāh: **the same text attributing it to the Prophet (peace be upon him).**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، اخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّهُ أَخْبَرَهُ مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ، أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللهِ، رَضِيَ اللَّه عَنْهُمَا: بِمِثْلِهِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2322–147]. (Dar al-Salam 2545) Abu Bakr ibn Abi Shaybah narrated:[ii] Ḥafṣ and Abu Muʿawiyah narrated; from al-Aʿmash [H]. Also, Yaḥyā ibn Yaḥyā narrated (his text); Abu Muʿawiyah reported; from al-Aʿmash; from Abu Ṣāliḥ; from Abu Hurayrah who said: **‘God’s Messenger (peace be upon him) said: “Let none of you fast on Friday, unless he fasts [a day] before it or [a day] after it”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَاللَّفْظُ لَهُ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّه عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ يَصُمْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلاَّ أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ».

[2323–148]. (Dar al-Salam 2546) Abu Kurayb narrated to me: Ḥusayn (meaning al-Juʿafī) narrated; from Zā’idah; from Hishām; from Ibn Sīrīn; from Abu Hurayrah; from the Prophet (peace be upon him): **‘Do not single out the night [preceding] Friday for special night worship, and do not single out Friday for fasting among all days, unless it occurs as part of a person’s normal fasting’.**

وَحَدّثَنِي ابُو كرَيْبٍ، حَدّثَنَا حُسَيْنٌ، يَعْنِي الجُعْفِيَّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللُه عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ، إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ».

Text Explanation

The first hadith, No. 2321, mentions that Jābir swore that the Prophet disapproved of fasting on a Friday, and in hadith No. 2322, the Prophet ordered that if one fasts on Friday, he should add another day of fasting before or after it. In the last hadith the disapproval specifically singles out Friday for fasting or the night before it for night worship.

These hadiths provide clear evidence supporting the view of the majority of Shāfiʿi scholars, and others who agree with them, that Friday must not be singled out for fasting. If another day is added before or after it, or if it coincides with one's normal habit, such as the situation of a person pledging to fast on the day a close relative has recovered from a serious illness, and this coincides with a Friday, such fasting is not disapproved of. In *al-Muwaṭṭa'*, Mālik says: 'I never heard anyone who is a recognised scholar of Fiqh, or one worthy of following, expressing disapproval of fasting on Friday. To fast then is good. I saw a certain scholar fasting on the day, and I think he was keen on it'. Mālik thus describes what he saw, but others saw what is different. The sunnah takes precedence over whatever he or other people see. Disapproval of fasting on Friday has been authentically reported. Therefore, it must be upheld. Mālik is justified in expressing his view because he was not aware of these hadiths. Al-Dāwūdī, a Mālikī scholar, said: 'This hadith was not known to Mālik. Had he been aware of it, he would not have expressed any opinion different from it'.

Scholars said that the reason for discouraging such fasting is that Friday is a day of supplication, glorification of God and worship, starting with taking a bath and proceeding to the mosque at an early time, where one waits for the prayer, listens to the *khuṭbah* and praises and glorifies God after the prayer, etc. God says in reference to Friday Prayer: 'When the prayer is finished, disperse in the land and seek God's bounty. Remember God often so that you may be successful'. (62: 10) There are other acts of worship to attend to after it. Hence, it is more helpful to a person not to fast on that day in order to attend to these duties and recommendations, fulfilling them with cheerful spirits and enjoying them. It is similar to the situation of a pilgrim on the Day of Arafat. He is recommended not to fast, as we explained earlier. It may be said that if this is the reason, nothing will

change by fasting a day before or after Friday and its fasting should remain discouraged. The answer is that the additional fast will more than compensate for any slackening in voluntary worship on Friday. This is what is agreed upon regarding the reason for the disapproval of singling out Friday for fasting.

One other suggestion concerning the reason for discouraging fasting on Friday is to ensure that people would not exaggerate its importance as the Jews do concerning Saturday. This does not have any strong basis because the day includes its special prayer and other acts of worship that are obligatory and recommended. Some suggest that fasting is discouraged so that it would not be considered a duty. This is again unsound, because it is recommended to fast on Monday, and it is never suggested that such a fast is a duty. The same applies to fasting on the Day of Arafat and on the Day of ʿĀshūrā', as well as other days. The real reason is as we have explained, but God knows best.

Hadith No. 2323 is clear in disapproving singling out the night preceding Friday by night prayer or singling out Friday by fasting. This is universally agreed to be reprehensible, or *makruh*. Scholars take this as a basis for ruling that the so-called al-Raghā'ib Prayer[iii] is strongly discouraged. It is indeed an ignorant deviation, and it includes a number of outlandish practices. Several scholars have written scholarly dissertations showing it as a repugnant practice undertaken only by ignorant people, but God knows best.

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i. Related by al-Bukhari, 1984; Ibn Mājah, 1724.

ii. Related by al-Bukhari, 1985; Ibn Mājah, 1723; Abu Dāwūd, 2420; al-Tirmidhi, 743.

iii. This was invented towards the end of the fifth century of the Hijri calendar (twelfth century). There is only one hadith that mentions it, but it is graded as 'false' or 'fabricated'.

CHAPTER 25

ABROGATION OF THE SUBSTITUTE FOR FASTING

[2324–149]. (Dar al-Salam 2547) Qutaybah ibn Saʿid narrated:[i] Bakr (meaning Ibn Muḍar) narrated; from ʿAmr ibn al-Ḥārith; from Bukayr; from Yazīd, Salamah's *mawla*; from Salamah ibn al-Akwaʿ. He said: **'When the Qur'anic verse saying, "Those who find fasting a strain too hard to bear may compensate for it by feeding a needy person" (2: 184) was revealed, it gave a choice of compensation for not fasting. Then the next verse was revealed abrogating that'.**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، يَعْنِي ابْنَ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، رَضِىَ اللَّه عَنْهُ قَالَ: لَـمَّا نَزَلَتْ هَذِهِ الآيَةُ «وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ" كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ. حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا.

[2325–150]. (Dar al-Salam 2548) ʿAmr ibn Sawwād al-ʿAmiri narrated to me: ʿAbdullāh ibn Wahb reported; ʿAmr ibn al-Ḥārith reported; from Bukayr ibn al-Ashajj; from Yazīd, Salamah ibn al-Akwaʿ's *mawla*; from Salamah ibn al-Akwaʿ. He said: **'It was the**

case in Ramadan, during God’s Messenger’s lifetime, that whoever wished to fast, did so, and whoever wished, compensated for not fasting by feeding a poor person. This was the case until the verse was revealed saying: “Whoever of you is present in that month shall fast throughout the month”.’ (2: 185)

حَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، رَضِيَ اللُه عَنْهُ، أَنَّهُ قَالَ: كُنَّا فِي رَمَضَانَ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ فَافْتَدَى بِطَعَامٍ مِسْكِينٍ. حَتَّى أُنْزِلَتْ هَذِهِ الآيَةُ: «فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ».

Text Explanation

Qadi ʿIyāḍ said:

> Scholars differ regarding the first of these two verses as to whether it is definitive, speaking about a special case, or abrogated in total or in part. The majority of scholars share Salamah's statement that it is abrogated. They further differ on whether a part of its ruling remains applicable. Ibn ʿUmar and the majority of scholars are reported as saying that compensation by feeding remains applicable to an old person who finds fasting too hard. A number of early scholars, as well as Mālik, Abu Thawr and Dāwūd, said that all compensation by feeding a poor person is abrogated. An old person who cannot fast need not feed a poor person. Mālik, however, says that feeding a poor person is desirable for such an old person. Qatādah said: 'The concession applied to an adult able to fast, but then it was abrogated in such cases and remained for those who are unable to fast'. Ibn ʿAbbās and others said: 'The concession was given to adults and ill people who cannot fast'. Thus, he considered the Qur'anic statement definitive and valid. However, an ill person should compensate by fasting after recovery. The majority of scholars are of the view that an ill person is not required to feed a poor person.
>
> Zayd ibn Aslam, al-Zuhrī and Mālik said that the verse is definitive and applies to an ill person who does not fast during Ramadan then recovers but does not compensate for the days he did not fast until the next Ramadan begins. He is required to fast the present month of Ramadan, then fast in compensation for the days he had missed through illness.[ii] In addition, he should feed a poor person one *mudd* of wheat for each day. If a person continues to be ill until the next Ramadan starts, he does not have to feed a poor person. All that is needed is to fast in compensation when he recovers. Al-Ḥasan al-Baṣrī and others said that the statement in Verse 2: 184 does not refer to fasting being too hard, but to feeding the poor. It was subsequently abrogated. To al-Ḥasan, the statement is general.

The majority of scholars said that the feeding is one *mudd* for each day. Abu Ḥanīfah said that it is two *mudds*, and his two companions agree with him. Ashhab, of the Mālikī School, said it is one *mudd* and one-third of a *mudd*, for all other than the people of Madinah.[iii] Moreover, the majority of scholars are of the view that what permits non-fasting is an illness that makes fasting too difficult. Some scholars say that the concession not to fast applies to everyone who is unwell.

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i. Related by al-Bukhari, 4507; Abu Dāwūd, 2315; al-Tirmidhi, 798; al-Nasā'ī, 2315.

ii. The fact that a new Ramadan has arrived creates a new obligation which needs to be fulfilled before the remainder of the previous Ramadan, as those missed days can be offered according to personal circumstances, but they are better attended to as soon as possible.

iii. This means that the people of Madinah give one *mudd* only for each day. The difference is due to differences in measures used in different places and has nothing to do with the place of residence.

CHAPTER 26

DELAYING COMPENSATORY FASTING

[2326–151]. (Dar al-Salam 2549) Ahmad ibn ʿAbdullāh ibn Yūnus narrated:[i] Zuhayr narrated; Yaḥyā ibn Saʿid; from Abu Salamah. He said: **‘I heard ʿĀ’ishah say: “I might have some fasting to complete from Ramadan, but I might be unable to do this compensatory fasting until Shaʿban because of being busy with God’s Messenger’s requirements or attending to God’s Messenger (peace be upon him)”.’**

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلاَّ فِي شَعْبَانَ: الشُّغُلُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَوْ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2327–000]. (Dar al-Salam 2550) Isḥāq ibn Ibrāhīm narrated: Bishr ibn ʿUmar al-Zahrānī reported; Sulaymān ibn Bilāl narrated to me; Yaḥyā ibn Saʿid narrated; with the same chain of transmission: **except that he said: ‘And that was because of the respect due to God’s Messenger (peace be upon him)’.**

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، اخْبَرَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، بِهَذَا الإِسْنَادِ: غَيْرَ أَنَّهُ قَالَ: وَذَلِكَ لِمَكَانِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2328–000]. (Dar al-Salam[ii]) Muhammad ibn Rāfiʿ narrated this hadith: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; Yaḥyā ibn Saʿid narrated; with the same chain of transmission. **He added: ‘I thought this was due to her relationship with the Prophet (peace be upon him)’. This is said by Yaḥya.**

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بِهَذَا الإِسْنَادِ، وَقَالَ: فَظَنَنْتُ أَنَّ ذَلِكَ لِمَكَانِهَا مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. يَحْيَى يَقُولُهُ.

[2329–000]. (Dar al-Salam 2551) Muhammad ibn al-Muthannā narrated: ʿAbd al-Wahhāb narrated [H]. Also, ʿAmr al-Nāqid narrated; Sufyān narrated; both from Yaḥyā; with the same chain of transmission: **the same text, but they did not mention ‘being busy with God’s Messenger’s requirements’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، ح. وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ يَحْيَى، بِهَذَا الإِسْنَادِ. وَلَمْ يَذْكُرَا فِي الْحَدِيثِ: الشُّغْلُ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2330–152]. (Dar al-Salam 2552) Muhammad ibn Abi ʿUmar al-Makkī narrated to me:[iii] ʿAbd al-ʿAzīz ibn Muhammad al-Darāwardī narrated; from Yazīd ibn ʿAbdullāh ibn al-Hād; from Muhammad ibn Ibrāhīm; from Abu Salamah ibn ʿAbd al-Raḥmān; from ʿA’ishah. She said: **‘Any one of us might not fast [in Ramadan] during God’s Messenger’s lifetime, and she might be unable to fast in compensation, due to God’s Messenger’s presence, until Shaʿban had started’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْـمَكِّيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، رَضِىَ اللّٰه عَنْهَا، أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتُفْطِرُ فِي زَمَانِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَمَا تَقْدِرُ عَلَى أَنْ تَقْضِيَهُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَأْتِيَ شَعْبَانُ.

Text Explanation

In these hadiths, ʿA'ishah mentions that she or any other of the Prophet's wives might not be able to fast in compensation for the days she had not fasted during Ramadan, when she had her period, until the month of Shaʿbān, which is the month that precedes the next Ramadan. The reason for that is that each one of them kept herself ready for whatever the Prophet required, at any time. None of them could determine when he might want something. They did not ask his permission to fast, lest he gave her such permission when he might have wanted something that did not fit with fasting. In such a case, she would not be able to give him what he wanted. This was an aspect of their good manners.

Scholars agree that a woman may not do voluntary fasting without her husband's permission, if he is in residence. This is based on the hadith narrated by Abu Hurayrah, mentioned in the Book of Zakat.[iv] The Prophet's wives did their compensatory fasting in Shaʿbān because the Prophet used to fast most days in Shaʿbān. Needless to say, during the day of fasting, there is no physical intimacy between man and wife. Moreover, when Shaʿbān starts, the time for compensating for what was left of the previous Ramadan becomes tight. Such compensatory fasting is urgently due and can no longer be delayed.

According to Mālik, Abu Ḥanīfah, al-Shāfiʿi, Ahmad and the great majority of scholars of earlier and later generations, the compensatory fasting due from anyone who could not fast some days during Ramadan for a valid reason, such as menstruation, travel or illness, is due at any suitable time. It is not a condition that it must be done on the first occasion when one is able to fast. However, scholars say that it must not be delayed beyond the following Shaʿbān because such a delay would be to an unacceptable time, which is the following Ramadan. Dāwūd said that such compensatory fasting must be done immediately after the Day of Eid al-Fiṭr, i.e., 2 Shawwāl. The hadiths narrated by ʿA'ishah in this chapter provide a clear counter argument.

The majority of scholars say that it is more desirable to fast the compensatory days as soon as possible, as a measure of precaution. If one

delays such fasting, then one should resolve to attend to it in due course. This is the correct view of scholars of Fiqh and methodology. The same applies to all duties that are given a choice of time for their fulfilment. They may be delayed provided that a resolve is made to attend to them. In fact, if one delays doing such a duty without having firm intention to do it in due course, one is at fault. Some scholars say that to formulate such firm intention is not a condition. Scholars, however, are in agreement that if a person dies before the end of Shaʿbān, without having done his compensatory fasting, compensation remains due in the form of feeding a needy person a *mudd* of food for each day. This applies to someone who was able to do the compensatory fasting but did not do so. If one does not fast some days during Ramadan for a valid reason and this reason continues making him unable to fast and then he dies, no fasting is required on his behalf, nor is it required to feed needy people on his behalf instead of fasting.

It is desirable to do the compensatory fasting in the right order and in consecutive days. If one does it without proper order, and fasts on separate, non-consecutive days, this is acceptable, according to our school and to the majority of scholars, because the name 'fasting' attaches to these days in all situations. Some of the Prophet's companions and their successors, i.e., the *tabiʿin*, as well as the Ẓāhirī scholars, say that fasting on consecutive days is required, in the same way as the original duty of fasting.

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i. Related by al-Bukhari, 1950; Abu Dāwūd, 2399; al-Nasā'ī, 2318; Ibn Mājah, 1669.

ii. In Dar al-Salam's edition, this hadith is not given a separate number, as it is attached to the one before it.

iii. Related by al-Nasā'ī, 2177.

iv. This is Hadith 2042, in Volume 5 of this series.

CHAPTER 27

COMPENSATORY FASTING ON BEHALF OF A DECEASED PERSON

[2331–153]. (Dar al-Salam 2553) Ḥārūn ibn Saʿid al-Ayli and Ahmad ibn ʿIsa narrated to me:[i] both said: Ibn Wahb narrated; ʿAmr ibn al-Ḥārith reported; from ʿUbaydullāh ibn Abu Jaʿfar; from Muhammad ibn Jaʿfar ibn al-Zubayr; from ʿUrwah; from ʿA'ishah; that **'God's Messenger (peace be upon him) said: "If a person dies leaving outstanding fasting, his next of kin must fast on his behalf".'**

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رَضِيَ اللَّه عَنْهَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ».

[2332–154]. (Dar al-Salam 2554) Isḥāq ibn Ibrāhīm narrated:[ii] ʿIsa ibn Yunus reported; al-Aʿmash narrated; from Muslim al-Baṭīn; from Saʿid ibn Jubayr; from Ibn ʿAbbās; that **'A woman came to God's Messenger and said: "My mother has passed away leaving one month's fasting outstanding". The Prophet said:**

“Had she left some outstanding debt, would you repay it [on her behalf]?” She said: “Yes”. He said: “A debt owed to God has a greater claim of repayment”.’

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُما، أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ. فَقَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَيْهَا دَيْنٌ أَكُنْتِ تَقْضِينَهُ؟» قَالَتْ: نَعَمْ. قَالَ: «فَدَيْنُ اللهِ أَحَقُّ بِالْقَضَاءِ».

[2333–155]. (Dar al-Salam 2555-2556) Ahmad ibn ʿUmar al-Wakīʿi narrated to me: Ḥusayn ibn ʿAlī narrated; from Zā’idah; from Sulaymān; from Muslim al-Baṭīn; from Saʿid ibn Jubayr; from Ibn ʿAbbās. He said: **‘A man came to the Prophet and said: “Messenger of God, my mother has passed away leaving one month’s fasting outstanding. Should I fast it on her behalf?” The Prophet said: “Had your mother left some outstanding debt, would you have repaid it on her behalf?” The man said: “Yes”. The Prophet said: “A debt owed to God has a greater claim of repayment”.’**

Sulaymān said: al-Ḥakam and Slamah ibn Kuhayl said, as we were sitting together when Muslim[iii] narrated this hadith. They both said: **‘We heard Mujahid, as he narrated this from Ibn ʿAbbas’.**

وَحَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُما قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ

اللهِ إِنّ امِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، افَاقّضِيهِ عَنْهَا؟ فَقَالَ: «لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ. قَالَ: «فَدَيْنُ اللهِ أَحَقُّ أَنْ يُقْضَى».

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ جَمِيعًا، وَنَحْنُ جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ، فَقَالا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنِ ابْنِ عَبَّاسٍ.

Abu Saʿid al-Ashajj narrated: Abu Khalid al-Aḥmar narrated; al-Aʿmash narrated; from Salamah ibn Kuhayl, al-Ḥakam ibn ʿUtaybah and Muslim al-Baṭīn; from Saʿid ibn Jubayr, Mujahid and ʿAṭā’; from Ibn ʿAbbās; from the Prophet: **the same text.**

وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ وَمُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللّٰه عَنْهُما، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِهَذَا الْحَدِيثِ.

[2334–156]. (Dar al-Salam 2557) Isḥāq ibn Manṣūr, Ibn Abi Khalaf and ʿAbd ibn Ḥumayd narrated: all from Zakariyyā’ ibn ʿAdiy; ʿAbd said: Zakariyyā’ ibn ʿAdiy narrated to me; ʿUbaydullāh ibn ʿAmr reported; from Zayd ibn Abi Unaysah; al-Ḥakam ibn ʿUtaybah narrated; from Saʿid ibn Jubayr; from Ibn ʿAbbās. He said: **‘A woman came to God’s Messenger (peace be upon him) and said: “Messenger of God, my mother has passed away, leaving a pledge of fasting outstanding. Should I fast on her behalf?” He said: “Had your mother left some outstanding debt and you repaid it, would that have been due settlement on her**

behalf?” She said: “Yes”. He said: “Then fast on your mother’s behalf”.’

وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَابْنُ أَبِي خَلَفٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ. قَالَ عَبْدٌ: حَدَّثَنِي زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللُه عَنْهُما، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ. أَفَأَصُومُ عَنْهَا؟ قَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ فَقَضَيْتِيهِ، أَكَانَ يُؤَدِّي ذَلِكِ عَنْهَا؟» قَالَتْ: نَعَمْ. قَالَ: «فَصُومِي عَنْ أُمِّكِ».

[2335–157]. (Dar al-Salam 2558) ʿAlī ibn Ḥujr al-Saʿdī narrated to me:[iv] ʿAlī ibn Mushir Abu al-Ḥasan narrated; from ʿAbdullāh ibn ʿAṭā’: from ʿAbdullāh ibn Buraydah; from his father. He said: **‘While I was sitting with God’s Messenger, a woman came to see him. She said: “I had given my mother a maid as a gift, and she [i.e., my mother] has now died”. He said: “Your reward has accrued to you and she is returned to you by your inheritance”. She said: “Messenger of God, one month’s fasting was still owed by her. Should I fast on her behalf?” He said: “Fast on her behalf”. She said: “She never performed the hajj. Should I do the hajj on her behalf?” He said: “Do the hajj on her behalf”.’**

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ أَبُو الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ

بُرَيْدَةَ، عَنْ ابِيهِ، رَضِىَ الله عَنْهُ قَالَ: بَيْنَا انَا جَالِسٌ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ، وَإِنَّهَا مَاتَتْ. قَالَ: فَقَالَ: «وَجَبَ أَجْرُكِ وَرَدَّهَا عَلَيْكِ الْمِيرَاثُ». قَالَتْ: يَا رَسُولَ اللهِ إِنَّهُ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «صُومِي عَنْهَا». قَالَتْ: إِنَّهَا لَمْ تَحُجَّ قَطُّ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: «حُجِّي عَنْهَا».

[2336–158]. (Dar al-Salam 2559) Abu Bakr ibn Abi Shaybah narrated: ʿAbdullāh ibn Numayr narrated; from ʿAbdullāh ibn ʿAṭā’; from ʿAbdullāh ibn Buraydah; from his father. He said: **‘I was sitting with God’s Messenger (peace be upon him)…’ the same as Ibn Mushir’s narration, except that he said: ‘two months of fasting’.**

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، رَضِىَ اللهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ صَوْمُ شَهْرَيْنِ.

[2337–000]. (Dar al-Salam 2560) ʿAbd ibn Ḥumayd narrated: ʿAbd al-Razzāq reported; al-Thawrī reported; from ʿAbdullāh ibn ʿAṭā’; from Ibn Buraydah; from his father. He said: **‘A woman came to the Prophet (peace be upon him)…’ adding the same text, but he said: ‘one month of fasting’.**

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، اخْبَرَنَا عَبْدُ الرَّزَّاقِ، اخْبَرَنَا الثَّوْرِيَّ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، رَضِيَ اللُه عَنْهُ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَذَكَرَ بِمِثْلِهِ، وَقَالَ صَوْمُ شَهْرٍ.

[2338–000]. (Dar al-Salam[v]) Isḥāq ibn Manṣūr narrated this hadith: ʿUbaydullāh ibn Mūsā reported; from Sufyān; with the same chain of transmission: **the same text but said: ‘two months of fasting’.**

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ. وَقَالَ صَوْمُ شَهْرَيْنِ.

[2339–000]. (Dar al-Salam 2561) Ibn Abi Khalaf narrated to me: Isḥāq ibn Yūsuf narrated; ʿAbd al-Malik ibn Abi Sulaymān narrated; from ʿAbdullāh ibn ʿAṭā’ al-Makkī; from Sulaymān ibn Buraydah; from his father. He said: **‘A woman came to the Prophet (peace be upon him)…’ the same text as their narration but said: ‘one month of fasting’.**

وَحَدَّثَنِي ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ الْمَكِّيِّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، رَضِيَ اللُه عَنْهُ قَالَ: أَتَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. بِمِثْلِ حَدِيثِهِمْ، وَقَالَ صَوْمُ شَهْرٍ.

Text Explanation

Scholars discuss the case of a person who dies owing some obligatory fasting, whether it is part of Ramadan, or compensation, or a pledge, or some other: should someone fast on the deceased's behalf? Al-Shāfiʿi expresses two well-known views, and the better known of the two is that no one may fast on the deceased's behalf and that such fasting on behalf of a dead person is invalid. The other view is that it is desirable for the deceased's next of kin to fast on his or her behalf, and that such fasting is valid and discharges the outstanding duty of the deceased person. Moreover, there is no need to feed a poor person on behalf of the deceased. This second view is the correct one which we believe to be right. It is the one verified by our scholars who are well versed in both Fiqh and Hadith, based on these authentic hadiths. A different hadith says: 'Whoever dies leaving some fast outstanding, feeding [poor people] should be done on their behalf'. However, this hadith is not confirmed. Had it been confirmed as authentic, it could be reconciled with these hadiths by saying that either fasting or feeding is acceptable. Scholars who require fasting on behalf of the deceased say that feeding poor people instead is permissible. Thus, the correct view is that both options of fasting and feeding are acceptable and the deceased's next of kin may choose either.

The hadith uses the term *waliy*, which means a close relative, whether an heir assigned a particular share or a portion of a common share, or someone else. Different suggestions name one or the other, but the first view is the correct one. If a non-relative fasts on behalf of the deceased, this fast is valid provided it is done with the consent of the immediate relative. Otherwise, it is not valid according to the more correct view. The *waliy* is not obliged to fast on behalf of the deceased, but it is desirable that he does. This is the summary of the Shāfiʿi School's view on this question. Among the early scholars who share this approach are Ṭāwūs, al-Ḥasan al-Baṣrī, al-Zuhrī, Qatādah, Abu Thawr, al-Layth, Ahmad and Isḥāq. Also, Abu ʿUbayd says the same concerning a pledge of fasting but not Ramadan or other fasts.

The majority of scholars take the view that no fasting need be done on behalf of a deceased person, whether what is outstanding is a pledge or

some other fast. This is reported by Ibn al-Mundhir to have been expressed by Ibn ʿUmar, Ibn ʿAbbās, ʿA'ishah, and one report from al-Ḥasan and al-Zuhri. It is the view adopted by Malik and Abu Ḥanifah. *Qadi* ʿIyāḍ and others said that it is the view of the majority of scholars, interpreting the hadith in this chapter as meaning that the deceased's next of kin should feed poor people on behalf of the deceased. This interpretation is unsound and indeed invalid. What is the need for it? What prevents acting on the clear and apparent meaning of the hadiths when we do not have any hadith contradicting them? *Qadi* ʿIyāḍ and our scholars say that scholars are unanimous that no missed prayer is offered on behalf of the deceased, and that no fasting may be done on behalf of anyone who is alive. The difference is regarding a deceased person, but God knows best.

The hadiths mention that a woman asked the Prophet, but another mentions a man, and the owing fast is said to be one month in some narrations and two in others. No contradiction is assumed here. On one occasion the question was put to the Prophet by a woman and on another by a man, and in one case, the due fast was one month and in another two months. These hadiths suggest no conflict, as they refer to different occasions.

These hadiths show that it is permissible for a close relative to fast on behalf of a deceased person and that it is perfectly appropriate to listen to a woman, who is not one's relative, as she puts a question or speaks of some other need. The hadiths also show that analogy is perfectly sound, as the Prophet says: 'A debt owed to God has a better claim to be repaid'. The hadiths make it clear that debts left outstanding by a deceased person should be repaid. This is unanimously agreed upon by all Muslims. There is no difference if it is repaid by an heir of the deceased or someone else.

The hadiths provide evidence in support of the view that a deceased person who leaves outstanding debts, some of which are to other people and some owed to God [such as unpaid zakat], and the amount the deceased has left behind cannot repay both, the debt owed to God is given priority. This view is based on the Prophet's statement: 'A debt owed to God has a better claim to be repaid'. Al-Shāfiʿi expresses three views on this point. The most correct of the three is that priority is given to the debt owed to God, as stated earlier. The second view is that priority should be given to the debt

owed to other people because they are eager and keen to get their dues and the third view is that the two claims are equal. Therefore, the money left by the deceased is divided between the two.

The hadiths also show that it is desirable for a scholar giving a ruling to mention the evidence on which he bases his ruling, if it is short and clear and the person requesting it needs it, or if mentioning it serves some good purpose. In the hadiths the Prophet gives the analogy of a debt owed to another person in order to indicate the basis of his ruling. Another point clarified by the hadiths is that if a person gives some charity or gift and then the same thing comes into his possession as an inheritance, it is perfectly proper for that person to take and use it. This is different from the situation in which he wants to buy it back. This latter case is reprehensible, as clarified by the hadith that mentions ʿUmar's horse.[vi]

The hadiths provide clear evidence in support of the view of the Shāfiʿi School, and the majority of scholars, that it is perfectly acceptable to offer hajj on behalf of a deceased person or one who is ill and unlikely to regain health. *Qadi* ʿIyāḍ justifies his opposite opinion saying that there is confusion between these hadiths speaking of fasting on behalf of a deceased person and others speaking of offering hajj on his behalf. This justification is unsound. There is no confusion in these hadiths, and we have reconciled them above. It is sufficient to assert their authenticity that Muslim includes them in his *Ṣaḥīḥ* anthology, but God knows best.

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i. Related by al-Bukhari, 1952; Abu Dāwūd, 2400.

ii. Related by al-Bukhari, 1953; Abu Dāwūd, 3310; al-Tirmidhi, 716 and 717; Ibn Mājah, 1758.

iii. In this instance, the reference is to Muslim al-Batin, who is mentioned in the chain of transmission.

iv. Related by Abu Dāwūd in a shorter version, 1656 and in full, 2877; al-Tirmidhi, 667 and in a shorter version, 929; Ibn Mājah in shorter versions, 1759 and 2394.

v. In Dar al-Salam's edition, this hadith is not given a separate number, as it is attached to the one before it.

vi. ʿUmar asked the Prophet about a fast horse he gave to someone to use in jihad, but the man did not take proper care of the horse. The Prophet said to ʿUmar: ‘Do not buy it back from that person and do not go back on your act of charity’. The hadith will be discussed in the Book of Gifts, God willing.

CHAPTER 28

HOW A FASTING PERSON SHOULD ANSWER AN INVITATION TO EAT

[2340–159]. (Dar al-Salam 2562) Abu Bakr ibn Abi Shaybah, ʿAmr al-Nāqid and Zuhayr ibn Ḥarb narrated:[i] they said: Sufyān ibn ʿUyaynah narrated; from Abu al-Zināد; from al-Aʿraj; from Abu Hurayrah; (Abu Bakr ibn Abi Shaybah said: ‘reporting’; ʿAmr said: ‘attributing it to the Prophet’; Zuhayr said: from the Prophet). He said: **‘If any of you is invited to a meal and he is fasting, he should say: “I am fasting”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، - رَضِىَ اللُه عَنْهُ - قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ رِوَايَةً وَقَالَ عَمْرٌو يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ زُهَيْرٌ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ».

Text Explanation

The hadith states that a fasting person should say to the one inviting him to a meal that he is fasting. He should say it by way of an apology for not accepting the invitation. If the host accepts his reason and does not require him to attend, the invited guest need not attend. If the host does not accept this as a reason, requesting him to attend, he should attend. Fasting is not a reason for not accepting an invitation.[ii] If the person attends, he is not obliged to eat, as fasting is a valid reason for not sharing the food. His situation is different from that of a guest who is not fasting. The latter must eat, according to the more correct view, as we shall explain at the relevant chapter. The difference between a fasting person and one who is not fasting when they are invited is clearly stated in an authentic hadith. Which course of action is better for a fasting guest? Our scholars say that if the host considers it hard that his guest does not eat, then it becomes desirable for the guest to break his fast; otherwise, he should not. All this applies in the case of voluntary fasting. If the guest's fasting is obligatory, it is forbidden for him to break his fast before sunset.

This hadith shows that it is acceptable to mention voluntary worship, such as fasting and prayer, when such reference is needed. If there is no need, it is better not to mention them. The hadith also encourages good social relations, sorting out differences, strengthening good will between people and offering good apology when needed.

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i. Related by Abu Dāwūd, 2461; al-Tirmidhi, 781; Ibn Mājah, 1750.

ii. The Prophet urges Muslims to accept invitations because this leads to closer relations within the Muslim community.

CHAPTER 29

PROPER SPEECH DURING FASTING

[2341–160]. (Dar al-Salam 2563) Zuhayr ibn Ḥarb narrated to me: Sufyān ibn ʿUyaynah narrated; from Abu al-Zināḍ; from al-Aʿraj; from Abu Hurayrah; reporting: he said: **‘If any of you starts a day fasting, he must not say what is obscene or vulgar. If someone abuses him verbally or quarrels with him, he should say: “I am fasting, I am fasting”.’**

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، - رَضِىَ اللُه عَنْـهُ - رِوَايَةً قَـالَ: «إِذَا أَصْبَحَ أَحَـدُكُمْ يَوْمًــا صَـائِمًا فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ فَإِنِ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

Text Explanation

This hadith makes clear that a fasting person must not use obscene or vulgar words. The Prophet uses the verb *yajhal*, which is translated here as using vulgar speech. The verb signifies whatever speech or action that is contrary to wisdom and what is right. If the fasting person finds himself facing someone who is trying to drag him into a slanging match or a quarrel, he should say: ‘I am fasting’. The hadith uses this sentence twice. Scholars differ as to its significance. Some say that he should say it aloud so as to make the other person hear it, which should be enough in most cases to stop him. Others say that the fasting person should not say it aloud. He should only say it within himself so as to stop himself from being drawn into a situation that is unbecoming for someone offering an act of worship. He thus preserves his fasting from anything that detracts from its purity. It is also good to do both.

It should be clear that this order for a fasting person not to engage in obscenities, vulgar language, verbal abuse and quarrelling is not intended only for those who fast. It applies to everyone, but it is more applicable during fasting, but God knows best.

CHAPTER 30

WHY DO WE FAST?

[2342–161]. (Dar al-Salam 2564) Ḥarmalah ibn Yaḥyā al-Tujībī narrated to me:[i] Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Saʿid ibn al-Musayyib reported to me; that he heard Abu Hurayrah say: **‘I heard God’s Messenger (peace be upon him) say: “God, Mighty and Exalted, said: ‘All man’s actions are his, except fasting. It is Mine and I reward it’. By Him who holds Muhammad’s soul in His hand, the changing smell of a fasting person’s mouth is sweeter in God’s view than the smell of musk”.’**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِىَ اللَّه عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ. فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخِلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

[2343–162]. (Dar al-Salam 2565) ʿAbdullāh ibn Maslamah ibn Qaʿnab and Qutaybah ibn Saʿid narrated: both said: al-Mughirah (who is al-Ḥizami) narrated; from Abu al-Zinad; from al-Aʿraj;

from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “Fasting is a shield”.’**

حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالا: حَدَّثَنَا الْـمُغِيرَةُ - وَهُوَ الْحِزَامِيُّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِىَ اللُه عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الصِّيَامُ جُنَّةٌ».

[2344–163]. (Dar al-Salam 2566) Muhammad ibn Rāfiʿ:[ii] ʿAbd al-Razzāq narrated; Ibn Jurayj reported; ʿAṭā’ reported to me; from Abu Ṣāliḥ al-Zayyāt; that he heard Abu Hurayrah say that **‘God’s Messenger (peace be upon him) said: “God, Mighty and Exalted, said: ‘All man’s actions are his, except fasting. It is Mine and I reward it’. Fasting is a shield. If any of you is fasting, he must neither say what is obscene nor shout. If someone abuses him verbally or quarrels with him, he should say: ‘I am a fasting person’. By Him who holds Muhammad’s soul in His hand, the changing smell of a fasting person’s mouth is sweeter in God’s view, on the Day of Resurrection, than the smell of musk. A fasting person has two occasions to rejoice: when he ends his fast, he rejoices at having completed his fast; and when he meets his Lord, he rejoices at having fasted”.’**

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِىَ اللُه عَنْهُ - يَقُولُ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ فَإِذَا

كَانَ يَوْمُ صَوْمِ احَدِكُمْ فَلاَ يَرْفَثْ يَوْمَئِذٍ وَلاَ يَسْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ»

[2345–164]. (Dar al-Salam 2567) Abu Bakr ibn Abi Shaybah narrated:[iii] Abu Muʿawiyah and Wakiʿ narrated; from al-Aʿmash [H]. Also, Zuhayr ibn Ḥarb narrated: Jarīr narrated; from al-Aʿmash [H]. And, Abu Saʿid al-Ashajj narrated (his text); Wakiʿ narrated; al-Aʿmash narrated; from Abu Ṣāliḥ; from Abu Hurayrah. He said: **‘God’s Messenger (peace be upon him) said: “All man’s actions are rewarded in multiples: a good action [is rewarded] ten times its like, up to seven hundred times. God, Mighty and Exalted, said: ‘Except fasting. It is Mine and I reward it. He abandons his desire and his food for My sake’. A fasting person has two occasions to rejoice: one when he has completed his fast and one when he meets his Lord. His changing mouth smell is sweeter in God’s view than the smell of musk”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ - وَاللَّفْظُ لَهُ - حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّه عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ. قَالَ اللهُ عَزَّ وَجَلَّ إِلاَّ الصَّوْمَ فَإِنَّهُ

لِي وَانَا اجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطعَامَهُ مِنْ اجْلِي. لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

[2346–165]. (Dar al-Salam 2568) Abu Bakr ibn Abi Shaybah narrated:[iv] Muhammad ibn Fuḍayl narrated; from Abu Sinān; from Abu Ṣāliḥ; from Abu Hurayrah and Abu Saʿid [al-Khudri]. Both said: **‘God’s Messenger (peace be upon him) said: “God, Mighty and Exalted, says: ‘Fasting, it is Mine and I reward it’. A fasting person has two occasions to rejoice: when he has completed his fast, he rejoices; and when he meets his Lord, he rejoices. By Him who holds Muhammad’s soul in His hand, the changing smell of a fasting person’s mouth is sweeter in God’s view than the smell of musk”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ - رَضِيَ اللُه عَنْهُما – قَالَا: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الصَّوْمَ لِي وَأَنَا أَجْزِي بِهِ. إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ إِذَا أَفْطَرَ فَرِحَ وَإِذَا لَقِيَ اللَهَ فَرِحَ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

[2347–000]. (Dar al-Salam[v]) Isḥāq ibn ʿUmar ibn Salīṭ al-Hudhalī narrated: ʿAbd al-ʿAzīz (meaning Ibn Muslim) narrated; Ḍirār ibn Murrah (who is Abu Sinān) narrated; with the same chain of transmission: **the same text, but he said: ‘And when he meets his Lord and He rewards him, he rejoices’.**

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الهُذَلِيَّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُسْلِمٍ - حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، - وَهُوَ أَبُو سِنَانٍ - بِهَذَا الإِسْنَادِ قَالَ وَقَالَ: «إِذَا لَقِيَ اللهَ فَجَزَاهُ فَرِحَ».

[2348–166]. (Dar al-Salam 2569) Abu Bakr ibn Abi Shaybah narrated:[vi] Khālid ibn Makhlad (who is al-Qaṭawānī) narrated; from Sulalymān ibn Bilāl, Abu Ḥāzim narrated to me; from Sahl ibn Saʿd. He said: **‘God’s Messenger (peace be upon him) said: “Heaven has a gate called al-Rayyan, through which the fasting people enter [Heaven] on the Day of Judgement. No one enters alongside them. The call goes out: ‘Where are the fasting people?’ and they will enter through this gate. When the last of them has entered, the gate shall be shut and no one else enters through this gate”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ - وَهُوَ الْقَطَوَانِيُّ - عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ - رَضِيَ اللُه عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللَهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لاَ يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَدْخُلُونَ مِنْهُ، فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

Text Explanation

In several of the hadiths in this chapter, the Prophet quotes God’s statement: ‘All man’s actions are his, except fasting. It is Mine and I reward it’. Scholars have differed in their understanding of its meaning because all acts

of worship are dedicated to God. Some scholars said that it is attached to God because none other than God has ever been worshipped by fasting. At no time in history did unbelievers adulate any worshipped being by fasting, but they might have offered prayers, charity and praises to such worshipped beings, or they might have prostrated themselves before some such being or offered any other type of physical worship. Al-Khaṭṭābī said that it is an act which does not bring any gain for the one who does it. He adds: 'It is said that having no need for food is an attribute of God Almighty. A fasting person draws closer to God in relation to this attribute. However, His attributes are unlike anything else'. It is also said that God's words mean that He alone knows the reward of a person who fasts in worship and the extent of multiplying that person's good deeds. Another view is that saying that fasting belongs to God imparts a sense of honour to the act itself, similar to that implied by the Prophet Ṣāliḥ's description of the miracle given to him, saying to his people: 'This is God's she-camel', when the entire universe is His. The hadiths illustrate the great importance attached to fasting and encourage people to fast. God also says: 'And I reward it'. This is sufficient to emphasise that fasting is a great act of worship that earns superior reward. As God is most generous, the fact that He says that He will determine the reward means that the reward is very ample, reflecting God's generosity.

In several of these hadiths, the Prophet confirms that 'the changing smell of a fasting person's mouth is sweeter in God's view than the smell of musk'. Imam Muhammad ibn ʿAlī al-Māzarī said: 'This is expressed in a figurative way and a metaphor. Favouring certain smells is an aspect of animal nature. An animal may like something and dislike another, but God is sublime and above all that. However, we naturally keep good smells close to us. This feeling is attached to fasting because it draws the worshipper closer to God'. *Qadi* ʿIyāḍ said: 'It is suggested that as God gives a person his reward for fasting, he emanates a smell that is much more pleasant than musk, in the same way as a martyr's blood is described as smelling of musk. Some said that the fasting person receives a reward far greater than what is given to the musk owner. Another suggestion is that God's angels find its smell more pleasant than the smell of musk is to us, even though we consider the smell of a fasting person's mouth very different'. The more

correct meaning is that mentioned by al-Dāwūdī and some scholars of our school, stating that the reward earned for that change of smell is greater than that given for using musk, which is encouraged on Fridays, Eid days and gatherings held for worship and glorification of God.

Scholars of our school cite this hadith as evidence confirming the discouragement of brushing one's teeth after midday when fasting because it removes the mouth smell, when it is considered in this light. Needless to say, brushing one's teeth is always encouraged, but the importance of the changing mouth smell by fasting is more important. These scholars draw the analogy that it is a duty to give a dead person a bath before burial but a martyr is not given such a bath because his blood is stated to smell fine. Thus, a duty is left out to keep the blood that is fine. Therefore, it is more valid to leave brushing one's teeth, which is only recommended and not a duty, to retain the changing mouth smell which is stated to be fine, but God knows best.

In hadiths No. 2343 and No. 2344, the Prophet describes fasting as a shield. It protects the fasting person against indulging in sins or obscenities and constitutes protection from the Fire. In hadith No. 2344, the Prophet makes clear that a fasting person must not use obscene language or shout, and in the hadith in the previous chapter, he says that such a person must not use vulgar language. In a different reading of the word that discourages shouting, the order is not to ridicule. *Qadi* ʿIyāḍ said: 'The meaning is consistent because ridicule can be by word or action, and all such actions betray ignorance and lack of manners'. However, in my view, the variant usage meaning ridicule is mistaken, even though it bears clear meaning.

In the same hadith, the Prophet says: 'A fasting person has two occasions to rejoice: when he ends his fast, he rejoices at having completed his fast; and when he meets his Lord, he rejoices at having fasted'. Scholars said as for rejoicing when meeting one's Lord, it is because of seeing what God has in store for him as a reward for fasting. The fasting person will also rejoice as he or she remembers the grace God bestowed on them as He enabled them to attend to their fasting. They rejoice when they end their fasting because they have completed this duty of worship, keeping it safe from anything that spoils it, and they now look forward to receiving its reward.

Hadith No. 2348 quotes the Prophet: ‘Heaven has a gate called al-Rayyān,[vii] through which the fasting people enter [Heaven] on the Day of Judgement. No one enters alongside them. The call goes out: “Where are the fasting people?” and they will enter through this gate. When the last of them has entered, the gate shall be shut and no one else enters through this gate’. In some original manuscripts, it says: ‘When the first of them has entered’. *Qadi* ʿIyāḍ and others said: ‘This is an error, and the correct word is: “the last of them”.’ This hadith shows the importance of fasting and the honour granted to those who fast.

Transmission

The chain of transmission of hadith No. 2348 includes Khālid ibn Makhlad al-Qaṭawānī. Al-Bukhari and al-Kalābādhī said that his surname means ‘a greengrocer’, as though he is being called by his trade. *Qadi* ʿIyāḍ said that al-Bājī said that his surname affiliates him to a village close to Kufah. Abu Dharr confirms this. Al-Bukhari said, in his *Tarīkh*, that Qaṭwān is the name of a place.

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i. Related by al-Nasā’ī, 2217.
ii. Related by al-Bukhari, 1904; al-Nasā’ī, 2215 and 2216.
iii. Related by Ibn Mājah, 1638.
iv. Related by al-Nasā’ī, 2212.
v. In Dar al-Salam’s edition, this hadith is attached to the previous one and given no separate number.
vi. Related by al-Bukhari, 1896.
vii. The heavenly gate is given this name because it means ‘a person who has qu-enched his thirst with a refreshing drink’.

CHAPTER 31

FASTING WHEN ENGAGED IN GOD'S CAUSE

[2349–167]. (Dar al-Salam 2570-2571) Muhammad ibn Rumḥ ibn al-Muhājir narrated:[i] al-Layth reported to me; from Ibn al-Hād; from Suhayl ibn Abi Ṣāliḥ; from al-Nuʿmān ibn Abi ʿAyyāsh; from Abu Saʿid al-Khudri. He said that God's Messenger (peace be upon him) said: **'Whenever a servant of God fasts a day when he is on God's cause, God will, in return for that day set his face seventy autumns away from the Fire'.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْـمُهَاجِرِ، أَخْبَرَنِي اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللُه عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللهِ إِلاَّ بَاعَدَ اللهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

Qutaybah ibn Saʿid narrated: ʿAbd al-ʿAzīz (meaning al-Darāwardī); from Suhayl; with the same chain of transmission: **the same text.**

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ.

[2350–168]. (Dar al-Salam 2572) Isḥāq ibn Manṣūr and ʿAbd al-Raḥmān ibn Bishr al-ʿAbdī narrated to me: both said: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; from Yaḥyā ibn Saʿid and Suhayl ibn Abi Ṣaliḥ; that they both heard al-Nuʿmān ibn Abi ʿAyyāsh al-Zuraqī; narrating from Abu Saʿid al-Khudri. He said: **‘I heard God’s Messenger (peace be upon him) say: “Whoever fasts a day when he is on God’s cause, God will set his face seventy autumns away from the Fire”.’**

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَسُهَيْلِ بْنِ أَبِي صَالِحٍ، أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّه عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ بَاعَدَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

Text Explanation

These hadiths stress the great value of fasting when one is on a military expedition undertaken to serve God's cause. It is understood to apply to one who does not suffer any adverse effects as a result of fasting, nor does he suffer any duty he owes to another person or to the Muslim community to be neglected or missed, nor does such fasting weaken his ability to fight or undertake any other duty assigned to him at the time. Such a person will be kept away from the Fire of Hell. The Prophet describes this in terms of seventy autumns, which means a distance that needs seventy years of travel to cover.

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i. Related by al-Bukhari, 2840; al-Tirmidhi, 1623; al-Nasā'ī, 2247, 2248, 2249, 2250, 2251 and 2252; Ibn Mājah, 1717.

CHAPTER 32

VOLUNTARY FASTING INTENDED DURING THE DAYTIME

[2351–169]. (Dar al-Salam 2573) Abu Kāmil Fuḍayl ibn Ḥusayn narrated:[i] ʿAbd al-Wāḥid ibn Ziyād narrated; Ṭalḥah ibn Yaḥyā ibn ʿUbaydullāh narrated; ʿA’ishah bint Ṭalḥah narrated to me; from ʿA’ishah the Mother of the Believers. She said: **‘God’s Messenger (peace be upon him) said to me one day: “ʿĀ’ishah, do you have anything [to eat]?” I said: “Messenger of God, we have nothing”. He said: “Then I am fasting [today]”. Then God’s Messenger left’. She said: ‘We received a gift (or: we had visitors). When God’s Messenger came back, I said: “Messenger of God, we received a gift (or: we have visitors) and I have kept some for you”. He said: “What is it?” I said: “Ḥays”. He said: “Bring it”. I brought it and he ate. He then said: “I had started the day fasting”.’**

Ṭalḥah said: **‘I narrated this hadith to Mujahid and he said: “This is akin to a person who sets aside some money to give as *ṣadaqah* [i.e. charity]. He may go ahead and give it, or he may hold on to it”.’**

وَحَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى بْنِ عُبَيْدِ اللهِ حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ -رَضِيَ اللَّه عَنْهَا -

قَالتْ قَالَ لِي رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ ذَاتَ يَوْمٍ: «يَا عَائِشَةُ هَلْ عِنْدَكُمْ شَىْءٌ؟». قَالَتْ: فَقُلْتُ يَا رَسُولَ اللهِ مَا عِنْدَنَا شَىْءٌ. قَالَ: «فَإِنِّي صَائِمٌ». قَالَتْ: فَخَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأُهْدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ – قَالَتْ: فَلَمَّا رَجَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُولَ اللهِ أُهْدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - وَقَدْ خَبَأْتُ لَكَ شَيْئًا. قَالَ: «مَا هُوَ؟» قُلْتُ: حَيْسٌ. قَالَ: «هَاتِيهِ». فَجِئْتُ بِهِ فَأَكَلَ، ثُمَّ قَالَ: «قَدْ كُنْتُ أَصْبَحْتُ صَائِمًا». قَالَ طَلْحَةُ: فَحَدَّثْتُ مُجَاهِدًا بِهَذَا الْحَدِيثِ فَقَالَ: ذَاكَ بِمَنْزِلَةِ الرَّجُلِ يُخْرِجُ الصَّدَقَةَ مِنْ مَالِهِ، فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ أَمْسَكَهَا.

[2352–170]. (Dar al-Salam 2574) Abu Bakr ibn Abi Shaybah narrated: Wakīʿ narrated; from Ṭalḥah ibn Yaḥyā; from his paternal aunt ʿA’ishah bint Ṭalḥah; from ʿA’ishah the Mother of the Believers. She said: **‘The Prophet (peace be upon him) entered my home one day and said: “Do you have anything [to eat]?” We said: “No”. He said: “Then I am fasting”. He came to us on another day and we said: “Messenger of God, a gift of Ḥays has been sent to us”. He said: “Show it to me. I have started my day fasting”. He then ate of it’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْـمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَىَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَىْءٌ». فَقُلْنَا لا. قَالَ: «فَإِنِّي إِذًا صَائِمٌ». ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا: يَا رَسُولَ اللهِ

اهْدِيَ لنَا حَيْسٌ. فَقَالَ: «ارِينِيهِ فَلقَدْ اصْبَحْتُ صَائِمًا». فَأَكَلَ.

Text Explanation

Ḥays is a sweet dish made of dates, ghee and dried yoghurt. The first hadith includes, ‘we had visitors’. This means that the visitors brought a gift and ʿĀ’ishah kept some for the Prophet. Alternatively, it means that when ʿĀ’ishah had visitors, a gift was sent to her and she kept some of it for the Prophet. These two versions are indeed one hadith and the second explains the first and makes it clear that the story, as related in the first hadith, occurred on two different days, not on the same day. This is stated by *Qadi* ʿIyāḍ and others, and it is clear.

The hadith provides clear evidence in support of the view of the majority of scholars that voluntary fasting is valid if the intention to fast is formulated during the day, before midday, when the sun starts on the decline. Scholars who do not share this view explain the hadith as meaning that the Prophet asked for food because he felt weak and unable to complete the day fasting. He had intended it during the preceding night, and when he felt his weakness wanted to terminate his fasting. This interpretation is wrong and far-fetched.

The second hadith provides evidence supporting al-Shāfiʿi’s view that it is permissible to cut short voluntary fasting and eat during the day. Thus, the fast is simply invalidated and stopped. Since it is voluntary, a person has the choice to start it. Likewise, he has the choice to continue or terminate it. Scholars who subscribe to this view include a number of the Prophet’s companions, Ahmad, Isḥaq and many others. However, all of them, including al-Shafiʿi, agree that it is more desirable to complete the fast and not to terminate it. Abu Ḥanifah and Malik say that terminating a voluntary fast is not permissible and the one who does it incurs a sin.[ii] This view is also shared by al-Ḥasan al-Baṣrī, Makḥūl and al-Nakhaʿi. They say that if a person terminates such a fast without a valid reason, they must compensate for it by fasting another day. Ibn ʿAbd al-Barr said: ‘They all agree that if the termination is for a valid reason, then no compensation is required’, but God knows best.

i. Related by Abu Dāwūd, 2455; al-Tirmidhi, 733 and 734; al-Nasā'ī, 2324, 2325 and 2326.
ii. This suggests that both Abu Hanifah and Malik were unaware of the hadith stating that the Prophet ended his voluntary fasting.

CHAPTER 33

TO FORGET AND EAT WHEN FASTING

[2353–171]. (Dar al-Salam 2575) ʿAmr ibn Muhammad al-Nāqid narrated to me: Ismāʿīl ibn Ibrahim narrated; from Hisham al-Qurdusi; from Muhammad ibn Sirin; from Abu Hurayrah. He said: **‘Whoever is fasting but forgets and eats or drinks must complete his fast. It is God who has given him what he eats and drinks’.**

وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ الْقُرْدُوسِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ - رَضِىَ اللُه عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ».

Text Explanation

This hadith states the evidence in support of the view of the majority of scholars that if a fasting person forgets and eats, drinks or has sexual intercourse, totally oblivious to the fact that he is fasting, he does not break his fast. Scholars who share this view include al-Shāfiʿi, Abu Ḥanifah, Dawud and many others. Rabiʿah and Mālik said that he is required to fast in compensation, but no reparation is due from him. ʿAṭā', al-Awzāʿi and al-Layth said that compensatory fasting is required of one who has sexual intercourse forgetting that he is fasting, but not from one who only eats or drinks. Ahmad said that nothing is required of such a person if he only eats or drinks, but if he has sexual intercourse, both compensatory fasting and reparation are required.

CHAPTER 34

THE PROPHET'S FASTING IN OTHER MONTHS

[2354–172]. (Dar al-Salam 2576) Yaḥyā ibn Yaḥyā narrated:[i] Yazīd ibn Zurayʿ reported; from Saʿid al-Jurayri; from ʿAbdullāh ibn Shaqīq. He said: **'I asked ʿĀ'ishah: "Did the Prophet (peace be upon him) fast a certain month other than Ramadan?" She said: "By God. He never fasted a certain month other than Ramadan until he passed away. Nor did he abstain from fasting for a complete month, but he would do some".'**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ رَضِىَ اللُه عَنْهَا: هَلْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ؟ قَالَتْ: وَاللهِ إِنْ صَامَ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ حَتَّى مَضَى لِوَجْهِهِ، وَلاَ أَفْطَرَهُ حَتَّى يُصِيبَ مِنْهُ.

[2355–173]. (Dar al-Salam 2577) ʿUbaydullāh ibn Muʿadh narrated:[ii] my father narrated; Kahmas narrated; from ʿAbdullāh ibn Shaqīq. He said: **'I asked ʿĀ'ishah: "Did the Prophet (peace be upon him) fast a complete month?" She said: "I never knew him fasting a complete month other than Ramadan, nor did he**

abstain from fasting for a complete month, but he would fast some days, until he passed away”.’

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ: لِعَائِشَةَ - رَضِىَ اللُه عَنْهَا - أَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرًا كُلَّهُ قَالَتْ: مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ إِلاَّ رَمَضَانَ وَلاَ أَفْطَرَهُ كُلَّهُ حَتَّى يَصُومَ مِنْهُ حَتَّى مَضَى لِسَبِيلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2356–174]. (Dar al-Salam 2578-2579) Abu al-Rabīʿ al-Zahrānī narrated to me:[iii] Ḥammād narrated; from Ayyūb and Hishām; from Muhammad; from ʿAbdullāh ibn Shaqīq (Ḥammād said: I think Ayyūb heard it directly from ʿAbdullāh ibn Shaqīq). He said: **‘I asked ʿĀ’ishah about the Prophet’s [voluntary] fasting. She said: “He used to fast until we would say: ‘He has fasted, he has fasted’. And he would remain without fasting until we would say: ‘He has not fasted, he has not fasted’.” She also said: “I never saw him fasting a complete month, ever since he came to Madinah, except Ramadan”.’**

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ - قَالَ حَمَّادٌ وَأَظُنُّ أَيُّوبَ قَدْ سَمِعَهُ مِنْ عَبْدِ اللهِ بْنِ شَقِيقٍ – قَالَ: سَأَلْتُ عَائِشَةَ - رَضِىَ اللُه عَنْهَا - عَنْ صَوْمِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ، قَدْ صَامَ. وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ، قَدْ أَفْطَرَ. قَالَتْ:

وَمَا رَايْتُهُ صَامَ شَهْرًا كَامِلاَ مُنْذُ قَدِمَ المَدِينَةَ إِلاَ انْ يَكونَ رَمَضَانَ.

Qutaybah narrated: Ḥammād narrated; from Ayyūb; from ʿAbdullāh ibn Shaqīq. He said: **‘I asked ʿĀ’ishah…**’ the same text, but he did not mention either Hisham or Muhammad in the chain of transmission.

وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ سَأَلْتُ عَائِشَةَ - رَضِىَ اللُه عَنْهَا، بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي الإِسْنَادِ هِشَامًا وَلاَ مُحَمَّدًا.

[2357–175]. (Dar al-Salam 2580) Yaḥyā ibn Yaḥyā narrated: he said:[iv] I read out to Mālik; from Abu al-Naḍr, ʿUmar ibn ‘Ubaydullāh’s *mawla*; from Abu Salamah ibn ʿAbd al-Raḥmān; from ʿA’ishah, the Mother of the Believers; that she said: **‘God’s Messenger (peace be upon him) used to fast continuously such that we would say he would never stop fasting, and he would not fast [for a long while] until we would say that he would never fast. I never saw God’s Messenger (peace be upon him) completing a whole month of fasting other than Ramadan, nor did I see him fasting [voluntarily] more than he did in Shaʿban’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ - رَضِىَ اللُه عَنْهَا - أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ. وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ. وَمَا

رَايْتُ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ اِسْتَكمَلَ صِيَامَ شَهْرٍ قَطّ إِلاّ رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ.

[2358–176]. (Dar al-Salam 2581) Abu Bakr ibn Abi Shaybah and ʿAmr al-Nāqid narrated:[v] both from Ibn ʿUyaynah; Abu Bakr said: Sufyān ibn ʿUyaynah narrated; from Ibn Abi Asad; from Abu Salamah. He said: **‘I asked ʿĀ’ishah about God’s Messenger’s [voluntary] fasting. She said: “He used to fast until we would say that he has done [much] fasting, and he used not to fast [for a long time] until we would say that he has not been fasting. I never saw him fasting often in a month more than he fasted in Shaʿban. He [almost] fasted the whole of Shaʿban – he might fast [the month of] Shaʿban except for a few days”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ عَائِشَةَ - رَضِىَ اللَّه عَنْهَا - عَنْ صِيَامِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ. وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ. وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ. كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً.

[2359–177]. (Dar al-Salam 2582) Isḥāq ibn Ibrāhīm narrated:[vi] Muʿadh ibn Hisham reported; my father narrated to me; from Yaḥya ibn Abi Kathir; Abu Salamah narrated; from ʿA’ishah. She said: **‘God’s Messenger (peace be upon him) was never more**

frequently fasting in any month in the year than in Shaʿban, but he used to say: “Undertake [of good actions] only what you can comfortably do, for God does not tire until you are tired”. He used to say: “The type of good action God loves most is that which a person does continuously, even though it may be little”.’

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ عَائِشَةَ - رَضِىَ اللَّه عَنْهَا - قَالَتْ: لَمْ يَكُنْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الشَّهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ. وَكَانَ يَقُولُ: «خُذُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللهَ لَنْ يَمَلَّ حَتَّى تَمَلُّوا». وَكَانَ يَقُولُ: «أَحَبُّ الْعَمَلِ إِلَى اللهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ».

[2360–178]. (Dar al-Salam 2583) Abu al-Rabīʿ al-Zahrānī narrated:[vii] Abu ʿAwānah narrated; from Abu Bishr; from Saʿid ibn Jubayr; from Ibn ʿAbbās. He said: **‘God’s Messenger (peace be upon him) never fasted a complete month other than Ramadan. When he fasted, he would do so until a person might say: “No, by God, he shall not stop fasting”, and when he stopped fasting, he would continue so, not fasting until a person might say: “No, by God, he shall not fast [again]”.’**

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِىَ اللَّه عَنْهُما – قَالَ: مَا صَامَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا كَامِلاً قَطُّ غَيْرَ رَمَضَانَ. وَكَانَ يَصُومُ إِذَا صَامَ حَتَّى

يَقُولَ الْقَائِلَ لاَ وَاللهِ لاَ يُفْطِرُ. وَيُفْطِرُ إِذَا افْطرَ حَتّى يَقُولَ الْقَائِلُ لاَ وَاللهِ لاَ يَصُومُ.

[2361–000]. (Dar al-Salam 2584) Muhammad ibn Bashshār and Abu Bakr ibn Nāfiʿ narrated; from Ghundar; from Shuʿbah; from Abu Bishr; with the same chain of transmission: **the same text, except that he said: ‘a month continuously ever since he arrived in Madinah’.**

وَحَدَّثَنا مُحمَّدُ بْن بَشَّار وَأَبُو بَكرُ بنُ نَافِع ، عَن غُندَر ، عَن شُعبَة ، عَنْ أَبِي بِشر ، بِهَذَا الإِسْنَادِ ، وَقَال : شَهراً مُتَتابعاً مُنذُ قَدِمَ الْـمَدِينَة .

[2362–179]. (Dar al-Salam 2585) Abu Bakr ibn Abi Shaybah narrated:[viii] ʿAbdullāh ibn Numayr narrated [H]. Also, Ibn Numayr narrated; my father narrated; ʿUthmān ibn Ḥakīm al-Anṣārī narrated. He said: **‘I asked Saʿid ibn Jubayr about fasting in [the month of] Rajab. He said: “I heard Ibn ʿAbbas say: ‘God’s Messenger (peace be upon him) used to fast until we thought that he would not stop fasting, and he would stop fasting until we thought that he would not fast again’.”’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ، قَالَ سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ - وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ - فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ - رَضِىَ اللَّه عَنْهُما – يَقُولُ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ

عَلَيْهِ وَسَلمَ يَصُومُ حَتّى نَقُولَ لاَ يُفْطِرُ، وَيُفْطِرُ حَتّى نَقُولَ لاَ يَصُوم.

ʿAlī ibn Ḥujr also narrated this hadith to me: ʿAlī ibn Mushir narrated [H]. Also, Ibrāhīm ibn Mūsā narrated; ʿIsa ibn Yunus reported; both from ʿUthmān ibn Ḥakīm; with the same chain of transmission: **the same text.**

وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هَذَا الإِسْنَادِ. بِمِثْلِهِ.

[2363–180]. (Dar al-Salam 2586) Zuhayr ibn Ḥarb and Ibn Abi Khalaf narrated to me: both said: Rawḥ ibn ʿUbādah narrated; Ḥammād narrated; from Thābit; from Anas [H]. Also, Abu Bakr ibn Nāfiʿ narrated to me (his text); Bahz narrated; Ḥammād narrated; Thābit narrated; from Anas; that **‘God’s Messenger (peace be upon him) used to fast [continuously] until it would be said: “He has fasted, he has fasted”. And he used to go without fasting until it was said: “He has stopped fasting, he has stopped fasting”.’**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي خَلَفٍ، قَالا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، رَضِىَ اللَّه عَنْهُ ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، رَضِىَ اللَّه عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ حَتَّى يُقَالَ قَدْ صَامَ قَدْ صَامَ . وَيُفْطِرُ حَتَّى يُقَالَ قَدْ أَفْطَرَ قَدْ أَفْطَرَ.

Text Explanation

The hadiths in this chapter encourage voluntary fasting and show that it is desirable to do some fasting in every month. They also show that voluntary fasting is not limited to any particular time. The whole year is suitable for it, except Ramadan, the two Eid days and the three *tashrīq* days following the Day of the Eid of Sacrifice.

In hadith No. 2358, ʿA'ishah says that the Prophet (peace be upon him) 'almost fasted the whole of Shaʿbān – he might fast [the month of] Shaʿbān except for a few days'. The second part explains the first. That she said: 'the whole of Shaʿbān' means 'most of it'. Some said that he used to fast it all at one time and fast some days of it in another year. Others said that he fasted some days at its beginning at times and at its tail end at others, and in the middle on other occasions. He would leave some days of it when he did not fast, but this covers a period of several years. Some scholars suggested that he did much voluntary fasting during Shaʿbān because this is the month in which people's actions are presented to God. Other suggestions are given in the following explanation.

It may be said that a hadith soon to be mentioned states that the best fasting after Ramadan is during the month of al-Muḥarram. So why, then, did the Prophet do most of his voluntary fasting in Shaʿbān, not in al-Muḥarram? The answer is that perhaps he did not know the higher merit of al-Muḥarram until shortly before the end of his life, which did not allow him to fast; or perhaps circumstances, such as travel or illness, did not allow him to fast many days during al-Muḥarram. Scholars said that the Prophet did not fast a full month other than Ramadan in order not to give any impression that such fasting was obligatory.

In hadith No. 2359, the Prophet says: 'Undertake [of good actions] only what you can comfortably do, for God does not tire until you are tired'. He also used to say: 'The type of good action God loves most is that which a person does continuously, even though it may be little'. This hadith was fully explained earlier, under No. 1559.

In hadith No. 2362, Saʿid ibn Jubayr answers ʿUthmān ibn Ḥakīm al-Anṣārī's question about fasting in the month of Rajab, saying: 'I heard Ibn

ʿAbbās say: “God’s Messenger (peace be upon him) used to fast until we thought that he would not stop fasting, and he would stop fasting until we thought that he would not fast again”.’ It appears that Saʿid ibn Jubayr quoted Ibn ʿAbbās to inform ʿUthmān that there is neither encouragement nor discouragement to fast during this particular month. The same ruling as all other months applies to Rajab. Indeed, nothing has been confirmed about fasting during Rajab but fasting is encouraged in principle. In Abu Dāwūd’s hadith anthology, *Sunan*, it is mentioned that the Prophet encouraged voluntary fasting in the four sacred months. Rajab is one of these, and God knows best.

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i. Related by al-Nasā’ī in a longer version, 2184.
ii. Related by al-Nasā’ī, 2183.
iii. Related by al-Tirmidhi, 768; al-Nasā’ī, 2348.
iv. Related by al-Bukhari, 1969; Abu Dāwūd, 2434; al-Nasā’ī, 2350.
v. Related by al-Nasā’ī, 2178; Ibn Mājah, 1710.
vi. Related by al-Bukhari, 1970; al-Nasā’ī in a shorter version, 2179.
vii. Related by al-Bukhari, 1971; al-Nasā’ī, 2345; Ibn Mājah, 1711.
viii. Related by Abu Dāwūd, 2430.

CHAPTER 35

NO PERMANENT FASTING

[2364–181]. (Dar al-Salam 2587) Abu al-Ṭāhir narrated to me:[i] he said: I heard ʿAbdullāh ibn Wahb narrating from Yūnus; from Ibn Shihāb [H]. Also, Ḥarmalah ibn Yaḥyā narrated to me; Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Saʿid ibn al-Musayyib and Abu Salamah ibn ʿAbd al-Raḥmān reported to me; that ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ said: **‘God’s Messenger (peace be upon him) was informed that he [meaning himself] said: “I shall observe night worship and fast every day for as long as I live”. God’s Messenger (peace be upon him) said: “Are you the one who said this?” I said: “Yes, I said it, Messenger of God”. The Prophet said: “You will not be able to maintain this. Fast [on some days] and do not [on others]. Sleep and offer night worship. Fast three days every month. As a good deed is rewarded ten times its like, this is equal to fasting all the time”. I said: “I can bear better than this, Messenger of God”. He said: “Fast one day and do not fast two days”. I said: “I can do better than this, Messenger of God”. He said: “Then fast one day and not the other day. That is the fast [Prophet] David followed, and it is the best fast”. I said: “I can do better than this, Messenger of God”. He said: “Nothing is better than this”.’**

ʿAbdullah ibn ʿAmr said: ‘I wish I had accepted the three days [a month] God’s Messenger (peace be upon him)

suggested. That would have been dearer to me than my family and wealth’.

حَدَّثَنِي أَبُو الطَّاهِرِ، قَالَ سَمِعْتُ عَبْدَ اللهِ بْنَ وَهْبٍ، يُحَدِّثُ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْـمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أُخْبِرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَقُولُ لَأَقُومَنَّ اللَّيْلَ، وَلأَصُومَنَّ النَّهَارَ مَا عِشْتُ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «آنْتَ الَّذِي تَقُولُ ذَلِكَ؟» فَقُلْتُ لَهُ قَدْ قُلْتُهُ يَا رَسُولَ اللهِ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَإِنَّكَ لاَ تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ. وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا. وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ». قَالَ قُلْتُ فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ». قَالَ قُلْتُ فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللهِ. قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاوُدَ - عَلَيْهِ السَّلاَمُ - وَهُوَ أَعْدَلُ الصِّيَامِ». قَالَ قُلْتُ فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ أَفْضَلَ مِنْ ذَلِكَ».

قَالَ عَبْدُ اللهِ بْنُ عَمْرٍو رَضِيَ اللُه عَنْهُما: لأَنْ أَكُونَ قَبِلْتُ الثَّلاَثَةَ الأَيَّامَ الَّتِي قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي».

[2365–182]. (Dar al-Salam 2588) ʿAbdullāh ibn Muhammad al-Rūmī narrated:[ii] al-Naḍr ibn Muhammad; ʿIkrimah (who is Ibn ʿAmmār) narrated; Yaḥyā narrated. He said: **‘I set out with ʿAbdullah ibn Yazid to visit Abu Salamah. We sent him a message and he came out. We found a mosque next to his front door. We stayed in the mosque until he came out. He said: “You may come in, if you wish, or you may sit here if you prefer”. We said: “We shall sit here. Narrate to us”. He said: “ʿAbdullah ibn ʿAmr ibn al-ʿĀṣ narrated to me. He said: ‘I used to fast all the time and recite the Qur’an every night. It was either that I was mentioned to the Prophet or he sent for me and I went to see him. He said: ‘Have I not been told that you fast all the time and recite the Qur’an every night?’ I said: ‘I do, Prophet of God, and I only wanted what is good’. He said: ‘It is sufficient for you to fast three days in every month’. I said: ‘Prophet of God, I can do better than this’. He said: ‘Your wife has a claim against you, and your guests have a claim against you and your body has a claim against you’. He then said: ‘Fast like the Prophet David used to fast; he was the most pious of people’. I said: ‘What was David’s fast like, Prophet of God?’ He said: ‘He fasted one day and did not fast the next day’. He said: ‘Recite the Qur’an once every month’. I said: ‘Prophet of God, I can do better than this’. He said: ‘Then recite it once every twenty nights’. I said: ‘Prophet of God, I can do better than this’. He said: ‘Then recite it once every ten [nights]’. I said: ‘Prophet of God, I can do better than this’. He said: ‘Then recite it every seven [nights], but do not do more than this. For your wife has a claim against you, and your guests have a claim against you and your body has a claim against you’.”’**

ʿAbdullah ibn ʿAmr said: ‘I wanted things hard, and they were made hard for me’. He added: ‘The Prophet (peace be

upon him) said to me: “You do not know, but you may attain to old age”. I have attained what the Prophet said I might. When I became old, I wished that I had accepted the concession the Prophet, sent by God, offered me.’

وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الرُّومِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا يَحْيَى، قَالَ انْطَلَقْتُ أَنَا وَعَبْدُ اللهِ بْنُ يَزِيدَ، حَتَّى نَأْتِيَ أَبَا سَلَمَةَ، فَأَرْسَلْنَا إِلَيْهِ رَسُولاً فَخَرَجَ عَلَيْنَا، وَإِذَا عِنْدَ بَابِ دَارِهِ مَسْجِدٌ - قَالَ - فَكُنَّا فِي الْـمَسْجِدِ حَتَّى خَرَجَ إِلَيْنَا. فَقَالَ إِنْ تَشَاءُوا أَنْ تَدْخُلُوا وَإِنْ تَشَاءُوا أَنْ تَقْعُدُوا هَا هُنَا. قَالَ: فَقُلْنَا لاَ بَلْ نَقْعُدُ هَا هُنَا، فَحَدِّثْنَا. قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ - رَضِيَ اللُه عَنْهُما – قَالَ: كُنْتُ أَصُومُ الدَّهْرَ وَأَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ. قَالَ: فَإِمَّا ذُكِرْتُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَإِمَّا أَرْسَلَ إِلَيَّ فَأَتَيْتُهُ. فَقَالَ لِي: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَّهْرَ وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» قُلْتُ بَلَى يَا نَبِيَّ اللهِ وَلَمْ أُرِدْ بِذَلِكَ إِلاَّ الْخَيْرَ. قَالَ: «فَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ». قُلْتُ يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَلِزَوْرِكَ عَلَيْكَ حَقًّا وَلِجَسَدِكَ عَلَيْكَ حَقًّا - قَالَ - فَصُمْ صَوْمَ دَاوُدَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ». قَالَ قُلْتُ: يَا نَبِيَّ اللهِ وَمَا صَوْمُ دَاوُدَ؟ قَالَ «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا». قَالَ: «وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ». قَالَ قُلْتُ يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ عِشْرِينَ». قَالَ قُلْتُ يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ « فَاقْرَأْهُ فِي

كلَ عَشْرٍ». قَالَ قُلتُ يَا نَبِيَّ اللهِ إِنِّي اطِيقُ افْضَلَ مِنْ ذَلِكَ. قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعٍ، وَلاَ تَزِدْ عَلَى ذَلِكَ. فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَلِزَوْرِكَ عَلَيْكَ حَقًّا، وَلِجَسَدِكَ عَلَيْكَ حَقًّا».

قَالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَىَّ. قَالَ وَقَالَ لِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكَ لاَ تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمْرٌ». قَالَ فَصِرْتُ إِلَى الَّذِي قَالَ لِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

[2366–183]. (Dar al-Salam[iii]) Zuhayr bin Ḥarb narrated to me: Rawḥ ibn ʿUbādah narrated; Ḥusayn al-Muʿallim narrated; from Yaḥyā ibn Abi Kathīr; with the same chain of transmission: **however, after, ‘fast three days every month’, he added: ‘You shall have for every good deed you do ten times its like. That is equal to [fasting] all the time’. He also added in the text: ‘I said: “What was Prophet David’s fast like?” He said: “Half the time”.’ He did not mention anything about reciting the Qur’an. Nor did he say: ‘Your guests have a claim against you’ but said: ‘Your children have a claim against you’.**

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حُسَيْنٌ الْـمُعَلِّمُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الإِسْنَادِ وَزَادَ فِيهِ بَعْدَ قَوْلِهِ «مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ»: «فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا فَذَلِكَ الدَّهْرُ كُلُّهُ». وَقَالَ فِي الْحَدِيثِ قُلْتُ: وَمَا صَوْمُ نَبِيِّ اللهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ». وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مِنْ قِرَاءَةِ الْقُرْآنِ شَيْئًا

وَلَمْ يَقُلْ «وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا». وَلَكِنْ قَالَ: «وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقًّا».

[2367–184]. (Dar al-Salam 2589) Al-Qāsim ibn Zakariyyā’ narrated to me:[iv] ʿUbaydullāh ibn Mūsā narrated; from Shaybān; from Yaḥyā; from Muhammad ibn ʿAbd al-Raḥmān, the *mawla* of the Zuhrah clan; from Abu Salamah; he said: (And I think I myself heard it directly from Abu Salamah); from ʿAbdullāh ibn ʿAmr. He said: **‘God’s Messenger (peace be upon him) said to me: “Recite the Qur’an once a month”. I said: “I feel my strength”. He said: “Then recite it in twenty nights”. I said: “I feel my strength”. He said: “Then recite it in seven [nights] but do not do more than that”.’**

حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى بَنِي زُهْرَةَ عَنْ أَبِي سَلَمَةَ، قَالَ - وَأَحْسِبُنِي قَدْ سَمِعْتُهُ أَنَا مِنْ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، رَضِيَ اللُه عَنْهُما، قَالَ قَالَ لِي رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ». قَالَ قُلْتُ إِنِّي أَجِدُ قُوَّةً. قَالَ: « فَاقْرَأْهُ فِي عِشْرِينَ لَيْلَةً». قَالَ قُلْتُ إِنِّي أَجِدُ قُوَّةً. قَالَ: «فَاقْرَأْهُ فِي سَبْعٍ وَلاَ تَزِدْ عَلَى ذَلِكَ».

[2368–185]. (Dar al-Salam 2590) Ahmad ibn Yūsuf al-Azdī narrated to me:[v] ʿAmr ibn Abi Salamah narrated; from al-Awzāʿi as it was read out to him; he said: Yaḥya ibn Abi Kathir narrated to me; from Ibn al-Ḥakam ibn Thawban; Abu Salamah ibn ʿAbd al-Raḥmān narrated to me; from ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ. He said: **‘God’s Messenger (peace be upon him) said: “ʿAbdullah,**

do not be like so-and-so, he used to offer night worship then he abandoned it”.’

وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الأَوْزَاعِيِّ قِرَاءَةً، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنِ ابْنِ الْحَكَمِ بْنِ ثَوْبَانَ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ - رَضِيَ اللَّه عَنْهُما - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبْدَ اللهِ لاَ تَكُنْ بِمِثْلِ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

[2369–186]. (Dar al-Salam 2591) Muhammad ibn Rāfiʿ narrated to me:[vi] ʿAbd al-Razzāq narrated; Ibn Jurayj reported; he said: I heard ʿAṭā’ claiming that Abu al-ʿAbbās reported to him; that he heard ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ say: **‘The Prophet was given information that I fast without interruption and that I spend the night in prayer. He said: “Have I not been informed that you always fast without interruption and you [always] spend the night praying? Do not do that. Your eye has a share [in you], your body has a share and your family has a share. Fast on and off, pray and sleep and fast one of every ten days, for you earn the reward of the [other] nine”. I said: “I find myself able to do more than that, Prophet of God”. He said: “Then fast like [Prophet] David”. I asked: “How did David fast, Prophet of God?” He said: “He fasted one day and did not fast the next day, and he did not flee when he was in battle”. He said: “How can I ensure that, Prophet of God?” (ʿAṭa’ said: I do not know how permanent fasting was mentioned) But the Prophet (peace be upon him) said: “May he not fast who fasts**

permanently, may he not fast who fasts permanently, may he not fast who fasts permanently”.’

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ سَمِعْتُ عَطَاءً يَزْعُمُ أَنَّ أَبَا الْعَبَّاسِ أَخْبَرَهُ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ - رَضِىَ اللَّه عَنْهُما – يَقُولُ: بَلَغَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَصُومُ أَسْرُدُ وَأُصَلِّي اللَّيْلَ، فَإِمَّا أَرْسَلَ إِلَيَّ وَإِمَّا لَقِيتُهُ فَقَالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلاَ تُفْطِرُ وَتُصَلِّي اللَّيْلَ؟ فَلاَ تَفْعَلْ، فَإِنَّ لِعَيْنِكَ حَظًّا وَلِنَفْسِكَ حَظًّا وَلأَهْلِكَ حَظًّا. فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ، وَصُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِسْعَةٍ». قَالَ إِنِّي أَجِدُنِي أَقْوَى مِنْ ذَلِكَ يَا نَبِيَّ اللهِ. قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلاَمُ». قَالَ وَكَيْفَ كَانَ دَاوُدُ يَصُومُ يَا نَبِيَّ اللهِ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى». قَالَ مَنْ لِي بِهَذِهِ يَا نَبِيَّ اللهِ؟ قَالَ عَطَاءٌ: فَلاَ أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ صَامَ مَنْ صَامَ الأَبَدَ، لاَ صَامَ مَنْ صَامَ الأَبَدَ، لاَ صَامَ مَنْ صَامَ الأَبَدَ».

This hadith was also narrated to me by Muhammad ibn Ḥātim; Muhammad ibn Bakr narrated; Ibn Jurayj reported; with this chain of transmission; and he said that Abu al-ʿAbbās, the poet, reported to him.

Muslim said Abu al-ʿAbbās al-Sā’ib ibn Farrūkh was a reliable, unblemished narrator from Makkah.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، اخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ وَقَالَ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ السَّائِبُ بْنُ فَرُّوخَ مِنْ أَهْلِ مَكَّةَ: ثِقَةٌ عَدْلٌ».

[2370–187]. (Dar al-Salam 2592) ʿUbaydullāh ibn Muʿadh narrated: my father narrated; Shuʿbah narrated; from Ḥabīb; that he heard Abu al-ʿAbbās; that he heard ʿAbdullāh ibn ʿAmr say: **‘God’s Messenger (peace be upon him) said to me: “ʿAbdullah ibn ʿAmr, you fast continuously and spend the nights in worship. If you [continue to] do so, your eyes will shrink and will be fatigued. May he not fast who fasts permanently. To fast three days a month is to fast the whole month”. I said: “But I am able to do more than this”. He said: “Then fast like David used to fast. He fasted one day but did not do so the next day. He did not flee when he was in battle”.’**

وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ، سَمِعَ أَبَا الْعَبَّاسِ، سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو - رَضِىَ اللهُ عَنْهُما - قَالَ قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبْدَ اللهِ بْنَ عَمْرٍو، إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ. وَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ لَهُ الْعَيْنُ وَنَهِكَتْ. لاَ صَامَ مَنْ صَامَ الأَبَدَ. صَوْمُ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ صَوْمُ الشَّهْرِ كُلِّهِ». قُلْتُ فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ صَوْمَ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى».

[2371–000]. (Dar al-Salam 2593) Abu Kurayb narrated: Ibn Bishr narrated; from Misʿar; Ḥabīb ibn Abi Thābit narrated; with the same chain of transmission: **the same text, except that he said: ‘and your soul will be fatigued’.**

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، بِهَذَا الْإِسْنَادِ وَقَالَ: «وَنَفِهَتِ النَّفْسُ».

[2372–188]. (Dar al-Salam 2594) Abu Bakr ibn Abi Shaybah narrated: Sufyān ibn ʿUyaynah narrated; from ʿAmr; from Abu al-ʿAbbās; from ʿAbdullāh ibn ʿAmr. He said: **‘God’s Messenger (peace be upon him) said to me: “Have I not been informed that you stay the night in worship and fast through the day?” I said: “I do that”. He said: “If you do so, your eyes will shrink and your soul will be fatigued. Your eyes have a right, your soul has a right, and your family has a right. Do [some] night worship but go to sleep. Fast some days and do not fast on others”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو - رَضِيَ اللهُ عَنْهُمَا - قَالَ قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قُلْتُ إِنِّي أَفْعَلُ ذَلِكَ. قَالَ: «فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ عَيْنَاكَ وَنَفِهَتْ نَفْسُكَ. لِعَيْنِكَ حَقٌّ، وَلِنَفْسِكَ حَقٌّ، وَلأَهْلِكَ حَقٌّ. قُمْ وَنَمْ، وَصُمْ وَأَفْطِرْ».

[2373–189]. (Dar al-Salam 2595) Abu Bakr ibn Abi Shaybah and Zuhayr ibn Ḥarb narrated:[vii] Zuhayr said: Sufyān ibn ʿUyaynah narrated; from ʿAmr ibn Dīnār; from ʿAmr ibn Aws; from ʿAbdullāh ibn ʿAmr. He said: **‘God’s Messenger (peace be upon him) said: “The fasting God loves best is the way David fasted, and the [night] prayer God loves best is the one David prayed. He used to sleep half the night, then spend one-third of the night in worship, and then sleep one-sixth of the night. He used to fast one day and did not fast the next day”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو - رَضِيَ اللُه عَنْهُما - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَحَبَّ الصِّيَامِ إِلَى اللهِ صِيَامُ دَاوُدَ، وَأَحَبَّ الصَّلَاةِ إِلَى اللهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ. كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ. وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

[2374–190]. (Dar al-Salam 2596) Muhammad ibn Rāfiʿ narrated to me: ʿAbd al-Razzāq narrated; Ibn Jurayj reported; ʿAmr ibn Dīnār reported to me; that ʿAmr ibn Aws reported to him; from ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ; that **‘the Prophet (peace be upon him) said: “The fasting God loves best is the way David fasted. He fasted half the time. And the [night] prayer God, Mighty and Exalted, loves best is the one David prayed. He used to sleep half the night and wake up [to worship], then he slept during the tail end of the night. He spent one-third of the night in worship after one half [of the night] had gone”.’**

He said: ‘I said to ʿAmr ibn Dinar: “Did ʿAmr ibn Aws say, ‘He spent one-third of the night in worship after one half had

gone?’” He said: “Yes”.’

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ - رَضِيَ اللَّه عَنْهُما - أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَحَبُّ الصِّيَامِ إِلَى اللهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ نِصْفَ الدَّهْرِ. وَأَحَبُّ الصَّلاَةِ إِلَى اللهِ عَزَّ وَجَلَّ صَلاَةُ دَاوُدَ - عَلَيْهِ السَّلاَمُ - كَانَ يَرْقُدُ شَطْرَ اللَّيْلِ، ثُمَّ يَقُومُ، ثُمَّ يَرْقُدُ آخِرَهُ: يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ».

قَالَ قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَعَمْرُو بْنُ أَوْسٍ كَانَ يَقُولُ يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ؟ قَالَ: نَعَمْ.

[2375–191]. (Dar al-Salam 2597) Yaḥyā ibn Yaḥyā narrated:[viii] Khālid ibn ʿAbdullāh reported; from Khālid; from Abu Qilābah; he said: Abu al-Malīḥ reported to me. He said: **‘I visited ʿAbdullah ibn ʿAmr with your father and he narrated to us that my fasting was mentioned to God’s Messenger (peace be upon him) and he visited me. I gave him a cushion made of hide and stuffed with fibre, but he sat on the floor and the cushion was between us. He said to me: “Are you not happy with [fasting] three days every month?” I said: “Messenger of God!” He said: “Then five”. I said: “Messenger of God!” He said: “Then seven”. I said: “Messenger of God!” He said: “Then nine”. I said: “Messenger of God!” He said: “Then eleven”. I said: “Messenger of God!” He said: “No fasting is better than the way David fasted - half the time, fasting one day and not fasting the next”.’**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، قَالَ أَخْبَرَنِي أَبُو الْمَلِيحِ، قَالَ دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللهِ بْنِ عَمْرٍو، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذُكِرَ لَهُ صَوْمِي فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، فَجَلَسَ عَلَى الأَرْضِ، وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ. فَقَالَ لِي: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ؟». قُلْتُ يَا رَسُولَ اللهِ. قَالَ: «خَمْسًا». قُلْتُ يَا رَسُولَ اللهِ. قَالَ: «سَبْعًا». قُلْتُ يَا رَسُولَ اللهِ. قَالَ: «تِسْعًا». قُلْتُ يَا رَسُولَ اللهِ. قَالَ: «أَحَدَ عَشَرَ». قُلْتُ يَا رَسُولَ اللهِ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطْرُ الدَّهْرِ صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ».

[2376–192]. (Dar al-Salam 2598) Abu Bakr ibn Abi Shaybah narrated:[ix] Ghundar narrated; from Shuʿbah [H]. Also, Mu-hammad ibn al-Muthannā narrated; Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Ziyād ibn Fayyāḍ; he said: I heard Abu ʿIyāḍ narrating; from ʿAbdullāh ibn ʿAmr; that **‘God’s Messenger (peace be upon him) said to him: “Fast one day and receive the reward for the rest”. He said: “I can [easily] do more than that”. He said: “Fast two days and receive the reward for the rest”. He said: “I can [easily] do more than that”. He said: “Fast three days and receive the reward for the rest”. He said: “I can [easily] do more than that”. He said: “Fast four days and receive the reward for the rest”. He said: “I can [easily] do more than that”. He said: “Then fast the best of all fasting; that is the way David (peace be upon him) fasted. He fasted one day and did not fast the next”.’**

حَدَّثَنَا ابُو بَكرِ بْنُ إبِي شَيْبَةَ، حَدَّثَنَا غَنْدَرٌ، عَنْ شُعْبَةَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ فَيَّاضٍ، قَالَ سَمِعْتُ أَبَا عِيَاضٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو - رَضِىَ اللُه عَنْهُما - أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: «صُمْ يَوْمًا وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «صُمْ ثَلاَثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللهِ: صَوْمَ دَاوُدَ - عَلَيْهِ السَّلاَمُ - كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

[2377–193]. (Dar al-Salam 2599) Zuhayr ibn Ḥarb and Muhammad ibn Ḥātim narrated to me: both from Ibn Mahdī; Zuhayr said: ʿAbd al-Raḥmān ibn Mahdī narrated; Salīm ibn Ḥayyān narrated; Saʿid ibn Mina’ narrated; he said: ʿAbdullāh ibn ʿAmr said: **‘God’s Messenger (peace be upon him) said to me: “ʿAbdullah ibn ʿAmr, I heard that you fast [every] day and spend the night in worship. Do not do this because your body has a share in you, your eyes have a share and your wife has a share. Fast and stay [some days] without fasting. Fast three days every month, for this is equal to fasting all the time”. I said: “Messenger of God, I have strength”. He said: “Then fast as David (peace be upon him) used to fast - fast one day and do not fast the next”.’**

He used to say later: ‘I wish I had accepted the concession’.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ - قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ - حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ قَالَ عَبْدُ اللهِ بْنُ عَمْرٍو قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبْدَ اللهِ بْنَ عَمْرٍو بَلَغَنِي أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ، فَلاَ تَفْعَلْ. فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَظًّا، وَلِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَظًّا. صُمْ وَأَفْطِرْ. صُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَذَلِكَ صَوْمُ الدَّهْرِ». قُلْتُ يَا رَسُولَ اللهِ إِنَّ بِي قُوَّةً. قَالَ: «فَصُمْ صَوْمَ دَاوُدَ - عَلَيْهِ السَّلاَمُ - صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا».

فَكَانَ يَقُولُ يَا لَيْتَنِي أَخَذْتُ بِالرُّخْصَةِ

Text Explanation

This chapter focuses on the hadith speaking about ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ and what the Prophet told him about his fasting, night prayer and worship. Muslim has put together the different narrations, given through several chains of transmission and presented them in a perfect way. These hadiths present in full clarity the Prophet’s compassion towards his community. He guides them to what is best for them, urging them to do what they can maintain. He discourages excess in worship, fearing that people may, in time, tire of them and abandon some or all of them. He makes this clear as he says in hadith No. 2359: ‘Undertake [of good actions] only what you can comfortably do, for God does not tire until you are tired’. He also said in the same hadith: ‘The type of good action God loves most is that which a person does continuously, even though it may be little’. In hadith No. 2368: ‘Do not be like so-and-so: he used to offer night worship then he abandoned it’. In the Qur’an, God states the fault of some people who exaggerated their worship and then neglected it: ‘As for

monastic asceticism, We did not enjoin it upon them. They invented it themselves out of a desire for God's goodly acceptance. Even so, they did not observe it as it should properly be observed'. (57: 27)

These hadiths disapprove of fasting continuously, without interruption. Scholars hold different views on such fasting. Scholars who take texts at face value, such as the Ẓāhirī School, say that such fasting is prohibited in the light of the clear and apparent meaning of these hadiths. *Qadi* ʿIyāḍ and others said: 'The large majority of scholars say that it is permissible, provided that whoever does it will not fast on the two Eid days and the three *tashrīq* days that follow the Day of the Eid of Sacrifice [i.e., Eid al-Aḍḥā]'. Al-Shāfiʿi and scholars of his school say that there is no discouragement about fasting continuously, if the person doing so does not fast on the Eid and *tashrīq* days. According to them, such fasting is desirable, provided that the person concerned suffers no personal harm and does not neglect any right owed to anyone else. Otherwise, it becomes discouraged, or *makruh*. In support of their view, they cite the hadith related by both al-Bukhari and Muslim concerning Ḥamzah ibn ʿAmr. In this hadith, No. 2271, Ḥamzah said: 'Messenger of God, I am one who fasts consecutive days. May I fast when I am travelling?' The Prophet said: 'Fast if you so wish, and do not fast if you so desire'. In other anthologies, the hadith adds: 'He [i.e., the Prophet] approved his continuous fasting'. Had it been discouraged, the Prophet would not have approved it, particularly during travel.

It has been authentically reported that ʿUmar ibn al-Khaṭṭāb used to fast many days on end. Abu Ṭalḥah and ʿA'ishah did the same, as did numerous people of the earliest generations. I mentioned some of them in the chapter on voluntary fasting in *Sharḥ al-Muhadhdhab*. As regards hadith No. 2369, quoting the Prophet, 'May he not fast who fasts permanently', scholars hold several answers. The first is that it concerns those who do so literally, meaning they also fast on the Eid and *tashrīq* days. This was the answer given by ʿA'ishah. Secondly, it is understood to apply only to one who comes to harm as a result or causes some right to be neglected or lost. This is confirmed by the fact that the Prophet was addressing ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ. Muslim mentions that ʿAbdullāh found keeping his fasting and night worship a considerable strain towards the end of his life. He regretted not having accepted the concession the Prophet gave him.

Scholars point out that the Prophet ordered ʿAbdullāh not to fast because he knew that he would be unable to do so towards the end of his life. By contrast, he approved of Ḥamzah ibn ʿAmr's fasting because he knew that Ḥamzah was able to do so without incurring any adverse consequences. The third answer is that the Prophet's words do not form a supplication but give some information. Thus, they are understood to mean 'A person who fasts permanently does not really fast' because he finds fasting very easy.

In the first hadith, No. 2364, the Prophet says to ʿAbdullāh ibn ʿAmr: 'You will not be able to do it'. This refers to what we have already mentioned, meaning that the Prophet knew that ʿAbdullāh would not be able to maintain such a strict regime for the rest of his life, while Ḥamzah's situation was different.

The Prophet clearly disapproved of standing up the whole night in worship. This is meant as a general statement applicable to all, not only to the addressee. Scholars of our school say that to spend the whole night in prayer every night is reprehensible. They differentiate between such a person and one who fasts continuously, feeling that he suffers no hardship and does not neglect any right owing to himself or to others. They say that an all-night worship every night is bound to have adverse effects on the person himself and will inevitably lead to the neglect of some rights. If such a person does not sleep during the day, the harm is obvious. If he sleeps during the day to compensate for his all-night vigil, he will miss out on certain duties. On the other hand, for the person who spends only a part of the night in worship and sleeps the rest of it, such sleep may be enough for him. If he sleeps during the day as well, it will only be a short nap. He, thus, ensures that he can do whatever is due of him. The same applies to one who spends the whole night in worship only on some special nights because there is little harm, if any, in such effort, but God knows best.

In the same hadith, No. 2364, the Prophet finally tells ʿAbdullāh ibn ʿAmr to fast on alternate days, and then says: 'Nothing is better than this'. Scholars give different interpretations to this statement. Al-Mutawallī, a leading Shāfiʿi scholar, and others said that this is better than continuous fasting in all situations, as the statement clearly means. Other scholars say that continuous fasting is better, taking this statement as applicable to ʿAbdullāh ibn ʿAmr and others like him. They say that, addressing

ʿAbdullāh, the Prophet meant: ‘Nothing is better than this for you’. This understanding is endorsed by the fact that the Prophet did not order Ḥamzah ibn ʿAmr not to do continuous fasting. Had fasting on alternate days been better in all cases and for all people, the Prophet would have told Ḥamzah so. To withhold information when it is needed is not permissible, and God knows best.

In hadith No. 2365, the Prophet tells ʿAbdullāh ibn ʿAmr to recite the Qur’an once a month, but ʿAbdullāh told him that he could do better. The Prophet then told him to recite it every twenty days or nights, and then said to him ‘every seven nights but do not do more than this’. This again emphasises the need to do what one can do reasonably well, and points to the importance of reflection on the meanings of the Qur’an. In the early generations of Islam, people had different habits with regard to reciting the Qur’an, as suited their circumstances, understanding and duties. Some recited the Qur’an once a month and some in twenty or ten days, while others, and perhaps the majority, in seven days. Many others recited the Qur’an in three days, and many others each day and night, while some, every night. Some recited it three times in one night, and some did even better, taking the number to eight times a night. This is the maximum according to our information.[x] I explained all this, as well as who did it and who reported it in my book Adab al-Qurra’, adding some very useful points.

The preferable course is that everyone should choose what he or she can always do. They should not establish a habit beyond what they think they are most likely to be able to maintain at all times. This applies to those who do not have a regular responsibility of public or private work, which would not be properly fulfilled with long recitations of the Qur’an every day. Those who have such responsibilities should assign to themselves only what they can do regularly of Qur’anic recitation, without undermining their ability to fulfil their responsibilities in the best way. This is how we should understand the reports we have about recitation of the Qur’an by people in the earliest generations, but God knows best.

In hadith No. 1265, ʿAbdullāh ibn ʿAmr says regretfully: ‘When I became old, I wished that I had accepted the concession the Prophet, sent by God, offered me’. ʿAbdullāh attained to old age and became hardly ever able to regularly attend to what he committed himself to do in his

discussion with the Prophet. He felt that despite the hardship, he could not change his commitment because the Prophet said to him, in hadith No. 2368: ‘ʿAbdullāh, do not be like so-and-so, he used to offer night worship then he abandoned it’. This hadith, and what ʿAbdullāh ibn ʿAmr said, show that one should try one’s best to maintain a good habit and not just neglect it.

In hadith No. 2366, the Prophet tells ʿAbdullāh: ‘Your children have a claim against you’. This means that it is the duty of a father to ensure his children’s good upbringing and education, teaching them what they need to learn of religious requirements. Such education is the duty of a child’s father and guardian before the child attains puberty, as clearly stated by al-Shāfiʿi and scholars of his school. They add that it is also a duty of the child’s mother, if the child is without a father, because it is an essential aspect of the child’s upbringing. The cost of such education is payable from the child’s own money. If the child has no money, it is payable by whoever is responsible for looking after the child because it is essential education, but God knows best.

In hadith No. 2369, the Prophet (peace be upon him) described Prophet David, saying: ‘He fasted one day and did not fast the next day, and he did not flee when he was in battle’. ʿAbdullāh said: ‘How can I ensure that, Prophet of God?’ He recognised that this last quality is far from easy and he was wondering how he could ensure it.

Hadith No. 2375 mentions that the Prophet visited ʿAbdullāh ibn ʿAmr and the latter gave him a cushion to sit on, but the Prophet sat on the floor. ʿAbdullāh’s action is a good gesture of a host showing that his guest is welcome. This is the proper attitude towards one’s guests, elders and honourable people. The Prophet did not sit on the cushion, which shows his humility and his dislike to do anything that showed himself as having any privilege distinguishing him from his companion.

Transmission

The chain of transmission of hadith No. 2372 includes: ‘Sufyān ibn ‘Uyaynah narrated; from ʿAmr; from Abu al-ʿAbbās; from ʿAbdullāh ibn

ʿAmr’. The first ʿAmr mentioned here is ʿAmr ibn Dīnār, and Abu al-ʿAbbās is ʿAmr ibn Aws, as clearly stated in the chain of transmission of the next hadith.

Hadith No. 2377 includes in its chain of transmission Salīm ibn Ḥayyān. This is the only narrator in Muslim’s *Ṣaḥīḥ* whose name is pronounced in this way. All others with the same spelling are pronounced Sulaym. Also, Saʿid ibn Mina’ is mentioned here, and his name is more frequently pronounced Mina, omitting the glottal stop at the end.

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i. Related by al-Bukhari, 1976 and 3418; Abu Dāwūd, 2427; al-Nasā’ī, 2391.
ii. Related by al-Bukhari, 1975, 6134, 5199 and in a shorter version 1974; al-Nasā’ī, 2390.
iii. In Dar al-Salam’s edition, this hadith is attached to the previous one and does not have a separate number.
iv. Related by al-Bukhari, 5053 and 5054.
v. Related by al-Bukhari, 1152; al-Nasā’ī, 1762 and 1763; Ibn Mājah, 1331
vi. Related by al-Bukhari, 1977, 1979, 3419 and 1153; al-Tirmidhi, 768; al-Nasā’ī, 2397, 2398, 2399, 2400, 2376 and 2377; Ibn Mājah, 1706.
vii. Related by al-Bukhari, 1131 and 3420; Abu Dāwūd, 2448; al-Nasā’ī, 1629 and 2343; and Ibn Mājah, 1712.
viii. Related by al-Bukhari, 1980 and 6277; al-Nasā’ī, 2401
ix. Related by al-Nasā’ī, 2393 and 2402.
x. There is some exaggeration in this. Reciting the Qur’an in a consistently fast way takes ten hours. Yet this is difficult to achieve because it requires consistent speed. Therefore, to recite it twice over a period of 24 hours means that one does nothing else and gets no more than a couple of short naps because of the time needed for meals and prayers. How can anyone read it three times, let alone eight, in the same period of time. To suggest that this was a habit done every day is beyond imagination.

CHAPTER 36

DESIRABLE FASTING

[2378–194]. (Dar al-Salam 2600) Shaybān ibn Farrūkh narrat- ed:[i] ʿAbd al-Wārith narrated; from Yazīd al-Rishk; he said: Muʿadhah al-ʿAdawiyyah narrated to me; that **‘She asked ʿĀ’ishah, the Prophet’s wife: “Did God’s Messenger (peace be upon him) fast three days every month?” She answered: “Yes”. She said: “Which days of the month did he fast?”** ʿA’ishah said: **“He did not care which days of the month he fasted”.’**

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ الرِّشْكِ، قَالَ حَدَّثَتْنِي مُعَاذَةُ الْعَدَوِيَّةُ أَنَّهَا سَأَلَتْ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ.

[2379–195]. (Dar al-Salam 2601) ʿAbdullāh ibn Muhammad ibn Asmā’ al-Ḍubaʿi narrated to me:[ii] Mahdī (who is Ibn Maymūn) narrated; Ghaylān ibn Jarīr narrated; from Muṭarrif; from ʿImrān ibn Ḥuṣayn; that **‘The Prophet said to him (or: said to another man while he heard): “Have you fasted [days] from the middle of that month?” The man said: “No”. He said: “When you have finished your [obligatory] fasting, fast two days”.’**

وَحَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ اسْمَاءَ الضَّبَعِيَّ، حَدَّثَنَا مَهْدِيٌّ - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ- رَضِىَ اللهِ عَنْهُمَا – أَنَّ رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ، أَوْ قَالَ لِرَجُلٍ وَهُوَ يَسْمَعُ: «يَا فُلاَنُ أَصُمْتَ مِنْ سُرَّةِ هَذَا الشَّهْرِ؟». قَالَ لا. قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ».

[2380–196]. (Dar al-Salam 2602) Yaḥyā ibn Yaḥyā al-Tamīmī and Qutaybah ibn Saʿid narrated:[iii] both from Ḥammād. Yaḥyā said: Ḥammād ibn Zayd reported; from Ghaylān; from ʿAbdullāh ibn Maʿbad al-Zimmānī; from Abu Qatādah: **‘A man came to the Prophet (peace be upon him) and said: “How do you fast?” God’s Messenger was angry. When ʿUmar realised that he was angry, he said: “We are happy with God as our Lord, Islam as our faith and Muhammad as our Prophet. We seek refuge with God from God’s anger and His Messenger’s anger”. ʿUmar continued to repeat these phrases until the Prophet calmed down. ʿUmar said: “Messenger of God, how about a person who fasts permanently”? He said: “He neither fasts nor ends a fast”, (or he might have said: He has neither fasted nor ended a fast). ʿUmar said: “How about one who fasts two days and does not fast one day?” The Prophet said: “Can anyone endure that?” ʿUmar said: “How about one who fasts one day and does not fast one day?” The Prophet said: “That was the fast of David (peace be upon him)”. ʿUmar said: “Then how about one who fasts one day and does not fast for two days?” The Prophet said: “I wish I was able to do that”. Then God’s Messenger said: “Three days in every month, then Ramadan after Ramadan. That is like fasting all the time. Fasting on the Day of Arafat – I reckon that God will erase for it [the sins] of the**

year that has passed and the one that follows. And fasting the Day of ʿAshura’ - I reckon that God will erase for it [the sins] of the year that has passed”.’

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ غَيْلاَنَ، عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ، رَجُلٌ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَيْفَ تَصُومُ فَغَضِبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا رَأَى عُمَرُ - رَضِىَ اللُه عَنْهُ - غَضَبَهُ قَالَ: رَضِينَا بِاللهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا. نَعُوذُ بِاللهِ مِنْ غَضَبِ اللهِ وَغَضَبِ رَسُولِهِ. فَجَعَلَ عُمَرُ - رَضِىَ اللُه عَنْهُ - يُرَدِّدُ هَذَا الْكَلاَمَ حَتَّى سَكَنَ غَضَبُهُ. فَقَالَ عُمَرُ يَا رَسُولَ اللهِ كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لاَ صَامَ وَلاَ أَفْطَرَ - أَوْ قَالَ - لَمْ يَصُمْ وَلَمْ يُفْطِرْ». قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «وَيُطِيقُ ذَلِكَ أَحَدٌ؟» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَاكَ صَوْمُ دَاوُدَ عَلَيْهِ السَّلاَمُ». قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طُوِّقْتُ ذَلِكَ». ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «ثَلاَثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ. صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ. وَصِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

[2381–197]. (Dar al-Salam 2603-2604) Muhammad ibn al-Muthannā and Muhammad ibn Bashshār narrated (Ibn al-Muthannā’s text): both said: Muhammad ibn Jaʿfar narrated;

Shuʿbah narrated; from Ghaylān ibn Jarīr; he heard ʿAbdullāh ibn Maʿbad al-Zimmānī narrating; from Abu Qatādah al-Anṣārī; that **‘God’s Messenger (peace be upon him) was asked about his [voluntary] fast. God’s Messenger was angry. ʿUmar said: “We are happy with God as our Lord, Islam as our faith, Muhammad as our Prophet and the pledge we have given as a pledge [of allegiance]”.**

[The Prophet] was asked about permanent fasting. He said: “He [i.e., the one who does it] neither fasts nor ends a fast”, (or: He has neither fasted nor ended a fast). He was asked about fasting two days and not fasting one day. He said: “Can anyone endure that?” He was asked about fasting one day and not fasting two days. He said: “I wish God had given us the strength to do that. He was asked about fasting one day and not fasting one day. He said: “That was the fast of my brother David (peace be upon him)”. He was then asked about fasting on Mondays. He said: “That is a day on which I was born and on which I was made a messenger” (or: a day I was given revelations). Then God’s Messenger said: “Three days in every month, then Ramadan after Ramadan. That is like fasting all the time”. He was asked about fasting on the Day of Arafat. He said: “It erases the sins of the year that has passed and the one that follows”. He was asked about fasting on the Day of ʿAshura’. He said: “It erases the sins of the year that has passed”.’

In Shuʿbah’s narration of this hadith: **‘He was asked about fasting on Monday and Thursday’, but we have not mentioned Thursday as we think it is a mistake.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْـمُثَنَّى – قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ

غَيْلاَنَ بْنِ جَرِيرٍ، سَمِعَ عَبْدَ اللهِ بْنَ مَعْبَدٍ الزِّمَّانِيَّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، رَضِىَ اللُه عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِهِ، قَالَ فَغَضِبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ عُمَرُ رَضِىَ اللُه عَنْهُ: رَضِينَا بِاللهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً، وَبِبَيْعَتِنَا بَيْعَةً.

قَالَ فَسُئِلَ عَنْ صِيَامِ الدَّهْرِ، فَقَالَ: «لاَ صَامَ وَلاَ أَفْطَرَ». أَوْ «مَا صَامَ وَمَا أَفْطَرَ». قَالَ فَسُئِلَ عَنْ صَوْمِ يَوْمَيْنِ وَإِفْطَارِ يَوْمٍ قَالَ: «وَمَنْ يُطِيقُ ذَلِكَ؟» قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمَيْنِ. قَالَ: «لَيْتَ أَنَّ اللهَ قَوَّانَا لِذَلِكَ». قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ. قَالَ: «ذَاكَ صَوْمُ أَخِي دَاوُدَ عَلَيْهِ السَّلاَمُ». قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاِثْنَيْنِ قَالَ: «ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ أَوْ أُنْزِلَ عَلَىَّ فِيهِ». قَالَ فَقَالَ: «صَوْمُ ثَلاَثَةٍ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ إِلَى رَمَضَانَ صَوْمُ الدَّهْرِ». قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْـمَاضِيَةَ وَالْبَاقِيَةَ». قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْـمَاضِيَةَ».

وَفِي هَذَا الْحَدِيثِ مِنْ رِوَايَةِ شُعْبَةَ قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاِثْنَيْنِ وَالْخَمِيسِ فَسَكَتْنَا عَنْ ذِكْرِ الْخَمِيسِ لَـمَّا نَرَاهُ وَهْمًا.

ʿUbaydullāh ibn Muʿadh narrated; my father narrated [H]. Also, Abu Bakr ibn Abi Shaybah narrated; Shababah narrated [H]. And

Isḥāq ibn Ibrāhīm narrated; al-Naḍr ibn Shumayl reported; all from Shuʿbah; with the same chain of transmission: **the same text.**

وَحَدَّثَنَاهُ عُبَيْدُ اللهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ.

[2383–000]. (Dar al-Salam 2605) Ahmad ibn Saʿid al-Darimi narrated to me: Ḥabban ibn Hilal narrated; Aban al-ʿAṭṭār narrated; Ghaylān ibn Jarīr narrated; with the same chain of transmission: **the same text as Shuʿbah's narration, but he mentioned Monday and did not mention Thursday.**

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبَانُ الْعَطَّارُ، حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِ حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ ذَكَرَ فِيهِ الاِثْنَيْنِ وَلَمْ يَذْكُرِ الْخَمِيسَ.

[2384–198]. (Dar al-Salam 2606) Zuhayr ibn Ḥarb narrated to me: ʿAbd al-Raḥmān ibn Mahdī narrated; Mahdī ibn Maymūn narrated; from Ghaylān; from ʿAbdullāh ibn Maʿbad al-Zimmānī; from Abu Qatādah al-Anṣārī: **'God's Messenger (peace be upon him) was asked about fasting on Monday. He said: "I was born on that day and I was given revelations on it".'**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلاَنَ، عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، رَضِىَ اللهُ عَنْهُ

انّ رَسُولَ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ سُئِلَ عَنْ صَوْمِ الاِثْنَيْنِ فَقَالَ: «فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ عَلَىَّ».

Text Explanation

The first hadith in this chapter, No. 2378, mentions that the Prophet used to fast three days every month and that he did not care which days of the month these were. The next hadith mentions that the Prophet told someone who did not fast the middle days of the month of Shaʿbān to fast a couple of days after Ramadan.[iv] The next chapter will include hadiths about fasting the middle days of every month, but this one, No. 2379, is entered here to clarify the one before it, narrated by ʿA'ishah. It is as if to say that it is preferable that the three days should be the middle days of the month. The desirability of fasting these middle days, 13th, 14th and 15th of each month, known as the white days, is agreed upon. A hadith which mentions these is related by al-Tirmidhī and others. It is also said that these three days are 12th, 13th and 14th of each month.

Scholars said that perhaps the Prophet did not always fast on the same days of the month so that people would not think that they are the ones to fast in particular. Yet he mentioned the middle days of the month and referred to them as the white days, in a hadith related by al-Tirmidhī, to highlight that they are more preferable to fast.

In hadith No. 2380, the Prophet was angry when a man asked him about his voluntary fast. Scholars said that he was angry because he needed to answer the question, and he feared that his answer might lead to what may give the wrong idea. The questioner might think that he should follow suit, or that he might feel that it is too little, or he might stick to it when his condition allows more. The Prophet limited himself to this because he was busy with people's affairs and their rights, as well as his duties towards his wives, guests and the delegations he received. If everyone followed his example in this, it may cause some adverse effects to some. It would have been better if the man asked the Prophet how many days he should fast, or how he should fast, relating the question specifically to himself. The Prophet would then have answered him according to his condition, as he answered others according to theirs, but God knows best.

When the Prophet was asked in this hadith about fasting one day in three days, meaning that one does not fast for two days after fasting one

day, he said: ‘I wish I was able to do that’. *Qadi* ʿIyāḍ said that it means that he wished that his community was able to do this. The Prophet was able to do it and much more. He used to do continuous fasting, for two days or more, and he said: “I am unlike you. I stay the night and my Lord gives me to eat and drink”.’ This understanding is further endorsed by the Prophet’s statement in the next hadith, No. 2381: ‘I wish God had given us the strength to do that’. It may be said that the Prophet said this with a reference to the rights of his wives and other Muslims who are attached to him or looking for his help.

In respect of fasting on the day when the pilgrims attend Arafat, the Prophet said: ‘I reckon that God will erase for it [the sins] of the year that has passed and the one that follows’. This means that God forgives those who fast on that day the sins they might have committed over two years. Scholars said that this refers to minor sins. We spoke about this when we discussed the forgiveness of sins as a result of performing wudu. We mentioned at the time, that if a person has committed no minor sins, then it is hoped that such ablution or fasting will reduce any major sins that person might have committed. If not, then their grades may be raised.

In hadith No. 2381, Muslim adds: ‘In Shuʿbah’s narration of this hadith: “He was asked about fasting on Monday and Thursday”, but we have not mentioned Thursday as we think it is a mistake’. *Qadi* ʿIyāḍ said: ‘Muslim did not mention Thursday because the Prophet says: “That is a day on which I was born and on which I was made a messenger, or a day I was given revelations”. That is definitely Monday, as clearly mentioned in the other narrations that specify Monday and do not mention Thursday. As Shuʿbah’s narration mentions Thursday, Muslim considered it a mistake. However, Shuʿbah’s narration may also be correct, on the understanding that the birth and the first revelations were on two separate Mondays, and neither was on a Thursday’. What *Qadi* ʿIyāḍ said on this point is the correct view.

Qadi ʿIyāḍ said: ‘Scholars differ in their choice of the three days that are desirable to fast. Some of the Prophet’s companions and their successors, i.e., the *tabi*ʿin, said that these are the three ‘white days’, meaning 13th, 14th and 15th of [lunar] months. Those who share this view include ʿUmar ibn al-Khaṭṭāb, Ibn Masʿud, Abu Dharr and al-Shafiʿi’s

disciples. Al-Nakhaʿi and other scholars chose the last days of the month, while others, including al-Ḥasan, chose three days of the beginning of every month. ʿA'ishah and others preferred to fast Saturday, Sunday and Monday of one month and Tuesday, Wednesday and Thursday of the following month. Others still chose Monday and Thursday. In a hadith, Ibn ʿUmar attributes to the Prophet: 'The first Monday of the month and two Thursdays after it'. Umm Salamah suggested the first Thursday, the following Monday and the Monday of the following week. Others suggested the first, tenth and twentieth days of the month. This is said to have been the way Mālik ibn Anas fasted. He is reported to have discouraged fasting on the 'white days'. Ibn Shaʿbān, of the Mālikī school said: 'the first, eleventh and twenty-first days of the month', but God knows best.

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i. Related by Abu Dāwūd; 2453; al-Tirmidhi, 763; Ibn Mājah, 1709.
ii. Related by al-Bukhari, 1983.
iii. Related by Abu Dāwūd, 2425 and 2426; al-Tirmidhi, 749; al-Nasā'ī, 2382; Ibn Mājah, 1713, 1730 and 1738.
iv. The hadiths in the next chapter confirm that this conversation took place in Ramadan and the Prophet was referring to his companion's fasting in the month preceding it, Shaʿban.

CHAPTER 37

FASTING THE MIDDLE DAYS OF SHAʿBAN

[2384–199]. (Dar al-Salam 2607) Haddāb ibn Khālid narrated:[i] Ḥammād ibn Salamah narrated; from Thābit; from Muṭarrif (and I did not gather Muṭarrif from Haddāb[ii]); from ʿImrān ibn Ḥuṣayn; that **‘God’s Messenger said to him (or to someone else): “Did you fast in the middle of Shaʿban?” He said: “No”. The Prophet said: “When you have finished your fast, fast two [more] days”.’**

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، - وَلَمْ أَفْهَمْ مُطَرِّفًا مِنْ هَدَّابٍ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّه عَنْهُما - أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أَوْ لآخَرَ: «أَصُمْتَ مِنْ سَرَرِ شَعْبَانَ؟» قَالَ لا. قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ».

[2385–200]. (Dar al-Salam 2608) Abu Bakr ibn Abi Shaybah narrated: Yazīd ibn Ḥārūn narrated; from al-Jurayrī; from Abu al-ʿAlā’; from Muṭarrif; from ʿImrān ibn Ḥuṣayn; that **‘the Prophet said to a certain man: “Did you fast any of the middle days of this month?” The man said: “No”. The Prophet said: “When you have finished [the fasting of] Ramadan, fast a couple of days instead”.’**

وَحَدّثَنَا ابُو بَكرِ بْنُ ابِي شَيْبَةَ، حَدّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِىَ اللَّه عَنْهُما - أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سُرَرِ هَذَا الشَّهْرِ شَيْئًا؟» قَالَ لا. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَإِذَا أَفْطَرْتَ مِنْ رَمَضَانَ فَصُمْ يَوْمَيْنِ مَكَانَهُ».

[2386–201]. (Dar al-Salam 2609-2610) Muhammad ibn al-Muthannā narrated:[iii] Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Muṭarrif ibn al-Shikhkhīr’s nephew. He said: **‘I heard Muṭarrif narrating from ʿImran ibn Ḥuṣayn that the Prophet said to a man: “Did you fast any of the middle days of this month?” (meaning Shaʿban). He said: “No”. The Prophet said to him: “When you have completed Ramadan, fast a day or two”.’ He said: ‘I think he said two days’ (the doubt is Shuʿbah’s).**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَخِي مُطَرِّفِ بْنِ الشِّخِّيرِ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ- رَضِيَ اللهُ عَنْهُمَا- أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُل: «هَلْ صُمْتَ مِنْ سِرَرِ هَذَا الشَّهْرِ شَيْئا؟» يَعْنِي شَعْبَانَ. قَالَ لاَ. قَالَ فَقَالَ لَهُ: «إذا أفطرتَ رمضان فصُم يوماً أو يومين». شُعبةُ الذي شكّ فيه، قال: وأظنه قال يومين.

Muhammad ibn Qudāmah and Yaḥyā al-Lu’lu’ī narrated to me: both said: al-Naḍr reported; Shuʿbah reported; ʿAbdullāh ibn Hāni’,

Muṭarrif’s nephew, with the same chain of transmission: **the same text.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ قُدَامَةَ وَيَحْيَى اللُّؤْلُؤِيُّ قَالاَ: أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللهِ بْنُ هَانِئِ ابْنِ أَخِي مُطَرِّفٍ فِي هَذَا الإِسْنَادِ. بِمِثْلِهِ.

Text Explanation

In these hadiths, the Prophet refers to the middle of the month by the word *sirar*, [which is rarely used nowadays]. Yet there are several views on the meaning of this word. Al-Awzāʿi, Abu ʿUbayd and the majority of scholars of Arabic and Hadith say that it refers to the end of the month, because the moon is less visible during these nights.[iv]

Qadi ʿIyāḍ said:

> Some scholars reject this and state that it refers to the middle of the month. They add that nothing is reported about recommending fasting at the end of the month, and therefore we cannot understand this hadith in this light. The case is different with the middle of the month, which includes the 'white days'. Abu Dāwūd reports that al-Awzāʿi said that the word means the beginning of the month, while al-Bayhaqi reports that al-Awzaʿi said it means the end of the month. Al-Bayhaqi mentions both reports from al-Awzaʿi and says that 'the correct meaning is the end of the month'. Others, like al-Azhari and al-Harawi, confirm this. In support of the view that the word refers to the middle of the month, hadith No. 2379 included in the previous chapter is cited. In this hadith the Prophet uses the word *surrah*, derived from the same root and means the middle. Ibn al-Sukayt said: 'the *sirar* of a land is its middle and best part, and this applies to everything. This is probably what is meant when the word is applied to a month.
>
> However, the better-known view is the one stated by Abu ʿUbayd and the majority, which is the end of the month. Hence, it may be said that this hadith contradicts the other hadiths that prohibit fasting one or two days ahead of Ramadan. In response to this objection, al-Māzarī and others said that the man to whom the Prophet was speaking, used to fast at the end of every month, either as his personal habit or in fulfilment of a pledge, but he left it on this occasion because he was aware of the Prophet's prohibition of fasting a day or two before Ramadan. The Prophet thus informed

him that a habit of fasting is not included in that prohibition, which is limited to what is not normally done, but God knows best.

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i. Related by al-Bukhari, 1983.

ii. This appears to mean that when Muslim heard the hadith from Haddab, he did not gather Mutarrif's name, which suggests that Haddab mentioned him, but this was not clear. Muslim stated this as he narrated the hadith, which is a mark of his meticulous accuracy.

iii. Related by Abu Dāwūd, 2325.

iv. The word is derived from a root that signifies invisibility, concealment, secrecy, etc.

CHAPTER 38

FASTING DURING AL-MUḤARRAM

[2387–202]. (Dar al-Salam 2611) Qutaybah ibn Saʿid narrated to me:ⁱ Abu ʿAwānah narrated; from Abu Bishr; from Ḥumayd ibn ʿAbd al-Raḥmān al-Ḥimyarī; from Abu Hurayrah: **‘God’s Messenger (peace be upon him) said: “The best fasting next to Ramadan is God’s month, al-Muḥarram, and the best prayer next to the obligatory prayers is night prayer”.’**

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهِ عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللهِ الْـمُحَرَّمُ، وَأَفْضَلُ الصَّلاَةِ بَعْدَ الْفَرِيضَةِ صَلاَةُ اللَّيْلِ».

[2388–203]. (Dar al-Salam 2612-2613) Zuhayr ibn Ḥarb narrated to me: Jarīr narrated; from ʿAbd al-Malik ibn ʿUmayr; from Muhammad ibn al-Muntashir; from Ḥumayd ibn ʿAbd al-Raḥmān; from Abu Hurayrah; attributing to the Prophet. He said: **‘[The Prophet] was asked: “Which prayer is best after obligatory prayers? And which fasting is best next to the month of Ramadan?” He said: “Next to the obligatory prayers, the best prayer is prayer in the depth of the night; and next to the**

month of Ramadan, the best fasting is to fast in God’s month, al-Muḥarram”.’

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْـمُنْتَشِرِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللُه عَنْهُ – يَرْفَعُهُ، قَالَ سُئِلَ أَيُّ الصَّلاَةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ وَأَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ فَقَالَ: «أَفْضَلُ الصَّلاَةِ بَعْدَ الصَّلاَةِ الْمَكْتُوبَةِ الصَّلاَةُ فِي جَوْفِ اللَّيْلِ، وَأَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ صِيَامُ شَهْرِ اللهِ الْـمُحَرَّمِ».

Abu Bakr ibn Abi Shaybah narrated: Ḥusayn ibn ʿAlī narrated; from Zā’idah; from ʿAbd al-Malik ibn ʿUmayr; with this chain of transmission reporting from the Prophet (peace be upon him) about fasting: **the same text.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، بْنِ عُمَيْرٍ بِهَذَا الإِسْنَادِ فِي ذِكْرِ الصِّيَامِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . بِمِثْلِهِ

Text Explanation

The two hadiths are clear that the best month for fasting, after Ramadan, is al-Muḥarram. It is well-known that the most voluntary fasting the Prophet used to do in any particular month was in Shaʿbān, rather than al-Muḥarram. We have already explained this in two ways: 1) that he perhaps learnt of al-Muḥarram’s priority late in his life; and 2) that there might have been some valid reason for his not fasting during al-Muḥarram, such as travel or illness.

The two hadiths mention that next to obligatory prayers, night prayer is the best. This is the evidence in support of the view agreed upon by scholars that voluntary prayer at night is better than during the day. It is also the basis of the view of Abu Isḥāq al-Marwazī, a leading Shāfiʿi scholar, and others, saying that night prayer is better than the regular sunnah prayers. The majority of the Shāfiʿi scholars say that the regular sunnah prayers are better because they are similar to the obligatory ones. The first view is the stronger one, as it is more in line with the hadith, but God knows best.

Transmission

The chain of transmission of the first hadith includes Ḥumayd ibn ʿAbd al-Raḥmān al-Ḥimyarī. In fact, two people called Ḥumayd ibn ʿAbd al-Raḥmān narrate from Abu Hurayrah, one of them is this one, al-Ḥimyarī, and the other is Ḥumayd ibn ʿAbd al-Raḥmān ibn ʿAwf al-Zuhrī. In his book, *al-Jamʿ Bayn al-Ṣaḥīḥayn*, al-Ḥumaydī says: 'Every hadith in al-Bukhari's and Muslim's *Ṣaḥīḥs* narrated by Ḥumayd ibn ʿAbd al-Raḥmān is actually narrated by al-Zuhrī, except for this particular hadith stating that the best fasting after Ramadan is the month of al-Muḥarram and the best prayer next to the obligatory ones is night prayer. This one hadith is narrated by Ḥumayd ibn ʿAbd al-Raḥmān al-Ḥimyarī from Abu Hurayrah. This hadith is not entered by al-Bukhari in his *Ṣaḥīḥ*, where we do not see any mention of al-Ḥimyarī. Indeed, Muslim does not mention him either, except in this hadith'.

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i. Related by Abu Dāwūd, 2429; al-Tirmidhi, 438; al-Nasā'ī, 1612 and 1613; Ibn Mājah, 1742.

CHAPTER 39

FASTING SIX DAYS FROM SHAWWAL

[2389–204]. (Dar al-Salam 2614-2616) Yaḥyā ibn Ayyūb, Qutaybah ibn Saʿid and ʿAlī ibn Ḥujr narrated:[i] all from Ismāʿīl; Ibn Ayyub said: Ismāʿīl ibn Jaʿfar narrated; Saʿd ibn Saʿid ibn Qays reported to me; from ʿUmar ibn Thābit ibn al-Ḥārith al-Khazrajī; from Abu Ayyūb al-Anṣārī; that he narrated to him that **‘God’s Messenger (peace be upon him) said: “Whoever fasts Ramadan and follows it with six [days] from Shawwal, it is like fasting all the time”.’**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدِ بْنِ قَيْسٍ، عَنْ عُمَرَ بْنِ ثَابِتِ بْنِ الْحَارِثِ الْخَزْرَجِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ - رَضِىَ اللَّه عَنْهُ - أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ».

Ibn Numayr narrated: my father narrated; Saʿd ibn Saʿid, Yaḥya ibn Saʿid’s brother, narrated; ʿUmar ibn Thābit reported; Abu Ayyūb al-Anṣārī said: **‘I heard God’s Messenger (peace be upon him) say…’ the same text.**

وَحَدّثَنَا ابْنُ نُمَيْرٍ، حَدّثَنَا ابِي، حَدّثَنَا سَعْدُ بْنُ سَعِيدٍ، اخُو يَحْيَى بْنِ سَعِيدٍ، أَخْبَرَنَا عُمَرُ بْنُ ثَابِتٍ، أَخْبَرَنَا أَبُو أَيُّوبَ الأَنْصَارِيُّ - رَضِىَ اللُه عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِمِثْلِهِ.

Abu Bakr ibn Abi Shaybah narrated: ʿAbdullāh ibn al-Mubārak narrated; from Saʿd ibn Saʿid; he said: I heard ʿUmar ibn Thābit say: I heard Abu Ayyūb say: **‘God’s Messenger (peace be upon him) said…’ the same text.**

وحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللهِ بْنُ الْـمُبَارَكِ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ سَمِعْتُ عُمَرَ بْنَ ثَابِتٍ، قَالَ سَمِعْتُ أَبَا أَيُّوبَ - رَضِىَ اللُه عَنْهُ - يَقُولُ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

Text Explanation

This hadith provides clear evidence confirming the view of al-Shāfiʿi, Ahmad, Dawud and those who agree with them that fasting such six days is desirable. Malik and Abu Ḥanifah said that such fasting is discouraged. In his *al-Muwaṭṭa'*, Mālik said: 'I never saw any scholar fasting these days'. They said that to fast these days is discouraged so as not to be thought that it is a duty. Al-Shāfiʿī and those who agree with him base their argument on this clear hadith and on the fact that a sunnah is not abandoned because some or most people do not do it. Their argument that they should not be thought of as a duty is wrong, considering that there are other days recommended for fasting, such as the Day of Arafat and the Day of ʿAshura'.

Our scholars say that it is preferable to fast these six days consecutively, after the Day of Eid al-Fiṭr. If one does not fast these days consecutively, or leaves them till the end of the month, one still earns the merit of 'following Ramadan' because they still count as six days from Shawwāl, following Ramadan. Scholars add that such fasting is like fasting 'all the time' because a good action is credited as multiplied by ten. Fasting Ramadan is thus equal to fasting ten months, and the six days as two months. This is stated in a hadith attributed to the Prophet and related by al-Nasā'ī.

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i. Related by Abu Dāwūd, 2433; al-Tirmidhi, 759; Ibn Mājah, 1716.

CHAPTER 40

THE NIGHT OF POWER

[2390–205]. (Dar al-Salam 2617) Yaḥyā ibn Yaḥyā narrated:[i] he said: I read out to Mālik; from Nāfiʿ; from Ibn ʿUmar; that **‘A few men of the Prophet’s companions saw, in dreams, that the Night of Power occurs during the last seven nights. God’s Messenger (peace be upon him) said: “I see that your visions confirm that it is in the last seven [nights]. Whoever wishes to seek it, should seek it in the last seven”.’**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللهُ عَنْهُما - أَنَّ رِجَالاً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ».

[2391–206]. (Dar al-Salam 2618) Yaḥyā ibn Yaḥyā narrated:[ii] he said: I read out to Mālik; from ʿAbdullāh ibn Dīnār; from Ibn ʿUmar; from the Prophet (peace be upon him). He said: **‘Seek the Night of Power in the last seven [nights]’.**

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَاتُ عَلى مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ - رَضِىَ اللُه عَنْهُما - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ».

[2392–207]. (Dar al-Salam 2619) ʿAmr al-Nāqid and Zuhayr ibn Ḥarb narrated to me: Zuhayr said: Sufyān ibn ʿUyaynah narrated; from al-Zuhrī; from Sālim; from his father. He said: **‘A man saw that the Night of Power is the twenty-seventh. The Prophet said: “I see that your vision makes it in the last ten. Seek it in the odd ones of these”.’**

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ - رَضِىَ اللُه عَنْهُ – قَالَ: رَأَى رَجُلٌ أَنَّ لَيْلَةَ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَرَى رُؤْيَاكُمْ فِي الْعَشْرِ الأَوَاخِرِ فَاطْلُبُوهَا فِي الْوِتْرِ مِنْهَا».

[2393–208]. (Dar al-Salam 2620) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Sālim ibn ʿAbdullāh ibn ʿUmar reported to me; that his father said: **‘I heard God’s Messenger (peace be upon him) say in reference to the Night of Power: “Some of you have been shown that it is in the first seven [nights], and some have been shown that it is in the remaining seven [nights]. Seek it in the last remaining [nights]”.’**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، اخْبَرَنَا ابْنُ وَهْبٍ، اخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ أَبَاهُ - رَضِيَ اللَّه عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِلَيْلَةِ الْقَدْرِ: «إِنَّ نَاسًا مِنْكُمْ قَدْ أُرُوا أَنَّهَا فِي السَّبْعِ الأُوَلِ وَأُرِيَ نَاسٌ مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْغَوَابِرِ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ».

[2394–209]. (Dar al-Salam 2621) Muhammad ibn al-Muthannā narrated: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from ʿUqbah (who is Ibn Ḥurayth). He said: **‘I heard Ibn ʿUmar say: “God’s Messenger (peace be upon him) said: ‘Seek it (meaning the Night of Power) in the last ten [nights]. If any of you feels weak or tired, let him not miss out on the remaining seven’.”’**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ - وَهُوَ ابْنُ حُرَيْثٍ – قَالَ: سَمِعْتُ ابْنَ عُمَرَ - رَضِيَ اللَّه عَنْهُما - يَقُولُ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ - يَعْنِي لَيْلَةَ الْقَدْرِ - فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ فَلاَ يُغْلَبَنَّ عَلَى السَّبْعِ الْبَوَاقِي».

[2395–210]. (Dar al-Salam 2622) Muhammad ibn al-Muthannā narrated: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; from Jabalah. He said: **‘I heard Ibn ʿUmar narrating from the Prophet (peace be upon him), that he said: “Whoever is seeking it should seek it in the last ten [nights]”.’**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الـمُثَنّى، حَدّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ - رَضِىَ اللُه عَنْهُما - يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «مَنْ كَانَ مُلْتَمِسَهَا فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الأَوَاخِرِ».

[2396–211]. (Dar al-Salam 2623) Abu Bakr ibn Abi Shaybah narrated: ʿAlī ibn Mushir narrated; from al-Shaybānī; from Jabalah and Muḥārib; from Ibn ʿUmar. He said: **‘God’s Messenger (peace be upon him) said: “Be on the look-out for the Night of Power in the last ten”, or he might have said: “in the last nine”.’**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ وَمُحَارِبٍ، عَنِ ابْنِ عُمَرَ - رَضِىَ اللُه عَنْهُما - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «تَحَيَّنُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ». أَوْ قَالَ «فِي التِّسْعِ الأَوَاخِرِ».

[2397–212]. (Dar al-Salam 2624) Abu al-Ṭāhir and Ḥarmalah ibn Yaḥyā narrated: both said: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; from Abu Salamah ibn ʿAbd al-Raḥmān; from Abu Hurayrah; that **‘God’s Messenger (peace be upon him) said: “I was shown the Night of Power, but then some of my family woke me up and I was caused to forget it. Seek it in the remaining ten”.’**

Ḥarmalah said: **‘and I forgot it’.**

حَدَّثَنَا أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى، قَالا: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ

بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابِي هُرَيْرَةَ -رَضِىَ اللهُ عَنْهُ – انّ رسولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ «أُرِيتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي فَنُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ».

وَقَالَ حَرْمَلَةُ: «فَنَسِيتُهَا».

[2398–213]. (Dar al-Salam 2625) Qutaybah ibn Saʿid narrated:[i] Bakr (who is Ibn Muḍar) narrated; from Ibn al-Hād; from Muhammad ibn Ibrāhīm; from Abu Salamah ibn ʿAbd al-Raḥmān; from Abu Saʿid al-Khudri. He said: **‘God’s Messenger (peace be upon him) used to spend the ten middle nights [of Ramadan] in worship in the mosque. When twenty nights had passed and the twenty-first was to come, he would go back home. Those who stayed with him would also return home. Then one month he remained [in the mosque] on that night when he used to return. He addressed the people and told them whatever God willed him to say. He then said: “I used to stay in the mosque these ten nights. Then I am inclined to stay on for the last ten. Whoever stayed with me should stay in his place [in the mosque]. I was shown this night and was caused to forget it. Seek it in the last ten [nights], every odd night. I also dreamt that I was prostrating in water and mud”.’**

Abu Saʿid al-Khudri said: ‘It rained on the twenty-first night and the roof of the mosque was leaking at the place where God’s Messenger (peace be upon him) prayed. I looked at him when he finished the Fajr Prayer, and his face was wet with mud and water’.

حَدَّثَنَا قَتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ (وَهُوَ ابْنُ مُضَرَ) عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِىَ اللُه عَنْهُ – قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي الْعَشْرِ الَّتِي فِي وَسَطِ الشَّهْرِ، فَإِذَا كَانَ مِنْ حِينِ تَمْضِي عِشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ يَرْجِعُ إِلَى مَسْكَنِهِ، وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ. ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ فَأَمَرَهُمْ بِمَا شَاءَ اللهُ، ثُمَّ قَالَ: «إِنِّي كُنْتُ أُجَاوِرُ هَذِهِ الْعَشْرَ، ثُمَّ بَدَا لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الأَوَاخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَبِتْ فِي مُعْتَكَفِهِ. وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ فَأُنْسِيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي كُلِّ وِتْرٍ. وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ».

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: مُطِرْنَا لَيْلَةَ إِحْدَى وَعِشْرِينَ، فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَنَظَرْتُ إِلَيْهِ وَقَدِ انْصَرَفَ مِنْ صَلاَةِ الصُّبْحِ وَوَجْهُهُ مُبْتَلٌّ طِينًا وَمَاءً.

[2399–214]. (Dar al-Salam 2626) Ibn Abi ʿUmar narrated: ʿAbd al-ʿAzīz (meaning al-Darāwardī) narrated; from Yazīd; from Muhammad ibn Ibrāhīm; from Abu Salamah ibn ʿAbd al-Raḥmān; from Abu Saʿid al-Khudri; that he said: **‘God’s Messenger (peace be upon him) used to stay in the mosque during Ramadan, the ten nights that are in the middle of the month…’, narrating the same text, except that he said: ‘should remain in his place’, and he said: ‘with the side of his forehead full of mud and water’.**

وَحَدَّثَنَا ابْنُ ابِي عُمَرَ، حَدَّثَنَا عَبْدُ العَزِيزِ (يَعْنِي الدَّرَاوَرْدِيَّ)، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللهُ عَنْهُ - أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي رَمَضَانَ الْعَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ. وَسَاقَ الْحَدِيثَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «فَلْيَثْبُتْ فِي مُعْتَكَفِهِ». وَقَالَ: وَجَبِينُهُ مُمْتَلِئًا طِينًا وَمَاءً.

[2400–215]. (Dar al-Salam 2627) Muhammad ibn ʿAbd al-ʿAlā narrated to me: al-Muʿtamir narrated; ʿUmārah ibn Ghaziyyah al-Anṣārī narrated; he said: I heard Muhammad ibn Ibrāhīm narrating from Abu Salamah; from Abu Saʿid al-Khudri. He said: **‘God’s Messenger stayed in *iʿtikaf* in the mosque during the first ten nights of Ramadan. He then stayed in *iʿtikaf* in the mosque during the middle ten nights, in a small tent with a straw mat near its entrance. He held the mat with his hand and put it to the side of the tent. He then put out his head and spoke to the people. They drew nearer to him. He said: “I stayed in *iʿtikaf* the first ten nights [of Ramadn] seeking this night; then I did the *iʿtikaf* in the middle ten. I was then informed and told that it is in the last ten. Whoever of you wishes to remain in *iʿtikaf* may do so”. The people stayed in *iʿtikaf* with him. He also said: “I was shown it to be an odd night and that in the morning following it, I would prostrate myself in mud and water”. In the morning of the twenty-first night, the Prophet came for the Fajr Prayer, and it rained, and the roof of the mosque leaked. I saw the mud and water. When he finished the Fajr Prayer, there was mud and water on the side of his forehead and the tip**

of his nose. It was thus the twenty-first night, one of the last ten’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْـمُعْتَمِرُ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ، يُحَدِّثُ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّه عَنْهُ – قَالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اعْتَكَفَ الْعَشْرَ الأَوَّلَ مِنْ رَمَضَانَ، ثُمَّ اعْتَكَفَ الْعَشْرَ الأَوْسَطَ فِي قُبَّةٍ تُرْكِيَّةٍ عَلَى سُدَّتِهَا حَصِيرٌ. قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ، فَدَنَوْا مِنْهُ فَقَالَ: «إِنِّي اعْتَكَفْتُ الْعَشْرَ الأَوَّلَ أَلْتَمِسُ هَذِهِ اللَّيْلَةَ، ثُمَّ اعْتَكَفْتُ الْعَشْرَ الأَوْسَطَ، ثُمَّ أُتِيتُ فَقِيلَ لِي إِنَّهَا فِي الْعَشْرِ الأَوَاخِرِ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ». فَاعْتَكَفَ النَّاسُ مَعَهُ. قَالَ: «وَإِنِّي أُرِيتُهَا لَيْلَةَ وِتْرٍ وَأَنِّي أَسْجُدُ صَبِيحَتَهَا فِي طِينٍ وَمَاءٍ». فَأَصْبَحَ مِنْ لَيْلَةِ إِحْدَى وَعِشْرِينَ وَقَدْ قَامَ إِلَى الصُّبْحِ، فَمَطَرَتِ السَّمَاءُ فَوَكَفَ الْمَسْجِدُ، فَأَبْصَرْتُ الطِّينَ وَالْمَاءَ. فَخَرَجَ حِينَ فَرَغَ مِنْ صَلاَةِ الصُّبْحِ وَجَبِينُهُ وَرَوْثَةُ أَنْفِهِ فِيهِمَا الطِّينُ وَالْمَاءُ، وَإِذَا هِيَ لَيْلَةُ إِحْدَى وَعِشْرِينَ مِنَ الْعَشْرِ الأَوَاخِرِ.

[2401–216]. (Dar al-Salam 2628) Muhammad ibn al-Muthannā narrated: Abu ʿAmir narrated; Hisham narrated; from Yaḥya; from Abu Salamah. He said: **‘We discussed the Night of Power, then I went to Abu Saʿid al-Khudri who was a friend of mine. I said: “Would you like to come with us to the date farm?” He came out wearing a cloak with two stripes. I asked him: “Did you**

hear God’s Messenger (peace be upon him) mentioning the Night of Power?” He said: “Yes. We stayed in *iʿtikaf* with God’s Messenger (peace be upon him) during the middle ten of Ramadan, finishing in the morning of the twentieth. The Prophet addressed us and said: ‘I was shown the Night of Power, but I forgot it (or: was caused to forget it), so seek it in the last ten, each odd night. And I was shown that I will prostrate myself in water and mud. Whoever stayed in *iʿtikaf* with God’s Messenger may come back’ We came back and there was not a piece of cloud in the sky. But a cloud came, and it rained, causing the roof of the mosque, which was made of the stalks of palm trees, to leak. The [Fajr] Prayer was announced, and I saw God’s Messenger (peace be upon him) prostrating in water and mud”. He added: “I saw the traces of mud on his forehead”.’

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ فَأَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ - رَضِىَ اللّٰه عَنْهُ - وَكَانَ لِي صَدِيقًا، فَقُلْتُ أَلاَ تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ وَعَلَيْهِ خَمِيصَةٌ فَقُلْتُ لَهُ: سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ فَقَالَ: نَعَمْ، اعْتَكَفْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعَشْرَ الْوُسْطَى مِنْ رَمَضَانَ، فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نَسِيتُهَا - أَوْ أُنْسِيتُهَا - فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ كُلِّ وِتْرٍ. وَإِنِّي أُرِيتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلْيَرْجِعْ». قَالَ

فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً. قَالَ وَجَاءَتْ سَحَابَةٌ فَمُطِرْنَا حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ. وَأُقِيمَتِ الصَّلاَةُ فَرَأَيْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ. قَالَ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

[2402–000]. (Dar al-Salam 2629) ʿAbd ibn Ḥumayd narrated: ʿAbd al-Razzāq reported; Maʿmar reported [H]. Also, ʿAbdullāh ibn ʿAbd al-Raḥmān al-Dārimī narrated; Abu al-Mughīrah reported; al-Awzāʿi narrated; both from Yaḥya ibn Abi Kathīr; with the same chain of transmission: **a similar text**. **In their narration: ‘I saw God’s Messenger (peace be upon him) when he finished, with traces of mud on his forehead and the tip of his nose’.**

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ ح وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْـمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ، كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَاد: نَحْوَهُ وَفِي حَدِيثِهِمَا: رَأَيْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ انْصَرَفَ وَعَلَى جَبْهَتِهِ وَأَرْنَبَتِهِ أَثَرُ الطِّينِ.

[2403–217]. (Dar al-Salam 2630) Muhammad ibn al-Muthannā and Abu Bakr ibn Khallād narrated: both said: ʿAbd al-ʿAlā narrated; Saʿid narrated; from Abu Naḍrah; from Abu Saʿid al-Khudri. He said: **‘God’s Messenger (peace be upon him) spent the middle ten nights of Ramadan in *iʿtikaf*, hoping that the Night of Power would be shown to him. When these nights were over, he gave an order, and the erected tent was dismantled. Then he**

was informed that it is in the last ten [nights]. He gave instructions and the tent was restored. He then addressed the people and said: “People, the Night of Power was shown to me and I came out to inform you of it. Two men disputing some right came and Satan with them, and I was caused to forget it. Look for it in the last ten nights of Ramadan. Look for it on the ninth, the seventh and the fifth”. I said: “Abu Saʿid, you know numbers better than us”. He said: “Yes. We are more aware of it than you”. I said: “What is the ninth, the seventh and the fifth?” He said: “When twenty-one nights have gone, the next one is the twenty-second, which is the ninth. When twenty-three have gone, the next is the seventh, and when twenty-five have gone, the next is the fifth”.’[iv]

Ibn Khallād said: **‘in dispute’ instead of ‘disputing some right’.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْـمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلاَّدٍ قَالا: حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِىَ اللُه عَنْهُ – قَالَ: اعْتَكَفَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ يَلْتَمِسُ لَيْلَةَ الْقَدْرِ قَبْلَ أَنْ تُبَانَ لَهُ. فَلَمَّا انْقَضَيْنَ أَمَرَ بِالْبِنَاءِ فَقُوِّضَ، ثُمَّ أُبِينَتْ لَهُ أَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، فَأَمَرَ بِالْبِنَاءِ فَأُعِيدَ، ثُمَّ خَرَجَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّهَا كَانَتْ أُبِينَتْ لِي لَيْلَةُ الْقَدْرِ، وَإِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِهَا فَجَاءَ رَجُلاَنِ يَحْتَقَّانِ، مَعَهُمَا الشَّيْطَانُ، فَنُسِّيتُهَا. فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ. الْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ». قَالَ: قُلْتُ يَا أَبَا سَعِيدٍ إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قَالَ أَجَلْ. نَحْنُ أَحَقُّ

بِذَلِكَ مِنْكُمْ. قَالَ قُلتُ: مَا التّاسِعَةُ وَالسَّابِعَةُ وَالخَامِسَةُ؟ قَالَ إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا ثِنْتَيْنِ وَعِشْرِينَ، وَهْيَ التَّاسِعَةُ. فَإِذَا مَضَتْ ثَلاَثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ. فَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ.

وَقَالَ ابْنُ خَلاَّدٍ مَكَانَ يَحْتَقَّانِ: يَخْتَصِمَانِ.

[2404–218]. (Dar al-Salam 2631) Saʿid ibn ʿAmr ibn Sahl ibn Isḥāq ibn Muhammad ibn al-Ashʿath ibn Qays and Kindī and ʿAlī ibn Khashram narrated: both said: Abu Ḍamrah narrated; al-Ḍaḥḥāk ibn ʿUthmān narrated to me (Ibn Khashram said: from al-Ḍaḥḥāk ibn ʿUthmān); from Abu al-Naḍr, ʿUmar ibn ʿUbaydullāh's *mawla*; from Busr ibn Saʿid; from ʿAbdullāh ibn Unays; that **'God's Messenger (peace be upon him) said: "I was shown the Night of Power and then I was caused to forget it. I saw myself prostrating in the morning in water and mud".' He said: 'It rained the night of the twenty-third. God's Messenger led us in prayer and when he finished, traces of water and mud were on his forehead and nose'.**

وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ بْنِ قَيْسٍ الْكِنْدِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالا: حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ - وَقَالَ ابْنُ خَشْرَمٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ - عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ» عَنْ عَبْدِ اللهِ بْنِ أُنَيْسٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيتُهَا وَأَرَانِي صُبْحَهَا أَسْجُدُ فِي مَاءٍ

وَطِينٍ». قَالَ فَمُطِرْنَا لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ فَصَلى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَانْصَرَفَ وَإِنَّ أَثَرَ الْمَاءِ وَالطِّينِ عَلَى جَبْهَتِهِ وَأَنْفِهِ. قَالَ: وَكَانَ عَبْدُ اللهِ بْنُ أُنَيْسٍ يَقُولُ ثَلاَثٍ وَعِشْرِينَ.

[2405–219]. (Dar al-Salam 2632) Abu Bakr ibn Abi Shaybah narrated: Ibn Numayr and Wakīʿ narrated; from Hishām; from his father; from ʿA’ishah. She said: **‘God’s Messenger (peace be upon him) said…’. Ibn Numayr said: ‘Seek’ and Wakiʿ said: ‘Look out for the Night of Power in the last ten [nights] of Ramadan’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللُه عَنْهَا - قَالَتْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: قَالَ ابْنُ نُمَيْرٍ: «الْتَمِسُوا»، وَقَالَ وَكِيعٌ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

[2406–220]. (Dar al-Salam 2633) Muhammad ibn Ḥātim and Ibn Abi ʿUmar narrated: both from Ibn ʿUyaynah; Ibn Ḥātim said: Sufyān ibn ʿUyaynah narrated; from ʿAbdah and ʿAṣim ibn Abi al-Najud; both heard Zirr ibn Ḥubaysh say: **‘I said to Ubayy ibn Kaʿb: “Your brother, Ibn Masʿud, says that a person who offers night worship throughout the year will certainly witness the Night of Power!” He said: “May God bestow mercy on him. He wanted people not to slacken. He certainly knew that it is during Ramadan, and that it is in the last ten, and that it is the twenty-seventh night”. He then said an oath confirming that it is on the twenty-seventh, making no exception. I said: “On what basis do you say this, Abu al-Mundhir?” He said: “On the**

basis of the sign God’s Messenger told us: ‘that the sun comes out that morning with no rays’.”’

وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ عَبْدَةَ وَعَاصِمِ بْنِ أَبِي النَّجُودِ، سَمِعَا زِرَّ بْنَ حُبَيْشٍ يَقُولُ: سَأَلْتُ أُبَىَّ بْنَ كَعْبٍ - رَضِىَ اللَّه عَنْهُ – فَقُلْتُ: إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ. فَقَالَ: رَحِمَهُ اللهُ أَرَادَ أَنْ لاَ يَتَّكِلَ النَّاسُ. أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ، وَأَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. ثُمَّ حَلَفَ لاَ يَسْتَثْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. فَقُلْتُ بِأَىِّ شَىْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ بِالْعَلاَمَةِ أَوْ بِالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لاَ شُعَاعَ لَهَا.

[2407–221]. (Dar al-Salam 2634) Muhammad ibn al-Muthannā narrated: Muhammad ibn Jaʿfar narrated; Shuʿbah narrated; he said: I heard ʿAbdah ibn Abu Lubābah narrating from Zirr ibn Ḥubaysh; from Ubayy ibn Kaʿb. He said: **‘Ubayy said about the Night of Power: “By God, I certainly know it”.’**

Shuʿbah said: **‘To the best of my knowledge, it is the night God’s Messenger (peace be upon him) ordered us to spend in worship. It is the night of the twenty-seventh’.**

Shuʿbah was only unsure about one word: ‘It is the night God’s Messenger (peace be upon him) ordered’. He said: ‘A friend of mine narrated it to me, [learning it] from him’.

وَحَدّثَنَا مُحَمَّدُ بْنُ الـمُثَنّى، حَدّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ - رَضِيَ اللُه عَنْهُ – قَالَ: قَالَ - أُبَىٌّ فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ إِنِّي لأَعْلَمُهَا

قَالَ شُعْبَةُ وَأَكْبَرُ عِلْمِي - هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.

وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. قَالَ وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

[2408–222]. (Dar al-Salam 2635) Muhammad ibn ʿAbbād and Ibn Abi ʿUmar narrated: both said: Marwān (who is al-Fazārī) narrated; from Yazīd (who is Ibn Kaysān); from Abu Ḥāzim; from Abu Hurayrah. He said: **‘We discussed the Night of Power in God’s Messenger’s presence. He said: “Who of you remembers when the moon was rising, looking like half a large plate?”’**

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، قَالا: حَدَّثَنَا مَرْوَانُ (وَهُوَ الْفَزَارِيُّ)، عَنْ يَزِيدَ (وَهُوَ ابْنُ كَيْسَانَ)، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللُه عَنْهُ – قَالَ: تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَيُّكُمْ يَذْكُرُ حِينَ طَلَعَ الْقَمَرُ وَهُوَ مِثْلُ شِقِّ جَفْنَةٍ؟»

Text Explanation

Laylat al-Qadr, or the Night of Power, is given this name because the records of people's fortunes, provisions and life span that will take place during the following year are written down and given to the angels. This is what is meant by the verses: 'On that night every matter of wisdom is made clear'. (44: 4) 'On that night the angels and the Spirit, by their Lord's leave, descend with all His decrees'. (97: 4) This means that God informs the angels of what will be taking place in that year and instructs them to do what is within their own responsibilities. All that is already known to God, as He has willed it so. Another suggestion is that it is given the name *al-Qadr*, which means 'status', because of its great honour.

All scholars of good standing agree that it is present and it continues until the end of time because it is referred to in this light in many well-known authentic hadiths. *Qadi* ʿIyāḍ said:

> Scholars differ on its timing. Some say that it moves, so as to be on a particular night one year and on a different one the next, and so on. This reconciles the hadiths that refer to it. However, it is also said that each hadith mentions one of its times, and there is no contradiction between them. Mālik, al-Thawrī, Ahmad, Isḥāq, Abu Thawr and others express similar opinions, and they also said that it moves only within the last ten days of Ramadan, while others say that it moves within the entire month of Ramadan. A different view suggests that it is on a particular night in all years, and never changes. Yet some say that it may be on any night throughout the year. This is the view expressed by Ibn Masʿud, Abu Ḥanifah and his two disciples. Ibn ʿUmar and a number of the Prophet's companions said that it is one night of Ramadan and may occur on any of its nights. Many views are suggested for its timing during Ramadan. These are as follows:
>
> - It is a night of the middle ten and the last ten.
> - It is one of the last ten nights.
> - It is specifically one of the odd nights in the last ten.

- One of the even nights in the last ten, as indicated by the hadith narrated by Abu Saʿīd al-Khudrī.
- 23rd or 27th of Ramadan – this is Ibn ʿAbbās's view.
- It should be sought on 17th, 21st and 23rd Ramadan, as reported to have been stated by ʿAlī and Ibn Masʿūd.
- 23rd Ramadan, as stated by many of the Prophet's companions and others.
- 24th Ramadan, as reported from Bilāl, Ibn ʿAbbās, al-Ḥasan and Qatādah.
- 27th Ramadan, as mentioned by many of the Prophet's companions.
- 17th Ramadan, which is reported to have been mentioned by Zayd ibn Arqam and Ibn Masʿūd.
- 19th Ramadan, which is again reported to have been suggested by Ibn Masʿūd and by ʿAlī.
- The last night of the month of Ramadan.

Some express an odd opinion, saying that it was withdrawn because the Prophet said that 'it was taken back when the two disputants were in argument'. This is an error by whoever says it because the end of the hadith refutes their argument, as it says: 'It was taken back, but it may be good for you. So, be on the lookout for it on the seventh and the ninth'. This is how the hadith is stated at the beginning of al-Bukhari's *Ṣaḥīḥ*. It makes clear that what was withdrawn is the knowledge of its particular timing. Had the hadith meant that it no longer exists, the Prophet would have not instructed us to be on the lookout for it.

In hadith No. 2398, the Prophet's companion, Abu Saʿid al-Khudri said: 'I looked at him when he finished the Fajr Prayer, and his face was wet with mud and water'. Al-Bukhari said that al-Ḥumaydī cited this hadith to confirm that it is a sunnah that one should not wipe one's forehead when praying. The same has been said by other scholars, stating that it is undesirable to wipe one's forehead during prayer. This is understood to refer to something light that may be attached to it but does not prevent

contact between the worshipper's forehead and the floor. If what sticks to a worshipper's forehead is thick to prevent contact, the next prostration is not valid, according to al-Shāfiʿi and other scholars, as they prohibit placing one's forehead on something that moves with the worshipper.

In hadith No. 2403, the Prophet mentions that 'Two men disputing some right came and Satan with them'. This means that they disputed something, and each claimed that it is his own right. The Prophet's statement makes it clear that quarrelling is wrong and unbecoming. It may lead to some mental punishment.

In hadith No. 2406, the Prophet mentions that the distinctive mark of the Night of Power is that in the morning, the sun would rise, having no rays. *Qadi* ʿIyāḍ said: 'This is a marked sign God has given the sun. On the other hand, it is said that this is due to the busy movement by the angels, going up to Heaven and coming back to the earth with numerous commands. Thus, the angels cover the sun with their wings and fine bodies, screening its light and rays', but God knows best.

In the last hadith, No. 2408, the Prophet reminds his companions of a night when 'the moon rose like one half of a large plate', signifying that it was the Night of Power. *Qadi* ʿIyāḍ said: 'This is an indication that it occurs towards the end of the month because the moon does not take this shape except in the last few days of the month, but God knows best.

It must be clear that the Night of Power exists, as mentioned at the beginning of the commentary on this chapter. It is seen and experienced by whomever God favours every year during Ramadan, as confirmed by the hadiths mentioned in this chapter. Reports by devout people about seeing it are too numerous to be discounted. *Qadi* ʿIyāḍ mentions that al-Muhallab ibn Abi Ṣufrah said that it cannot be seen. This is grossly wrong, and I am mentioning it so that it is known and that nobody takes it as correct, but God knows best.

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i. Related by al-Bukhari, 2015.

ii. Related by Abu Dāwūd, 1385.

iii. Related by al-Bukhari in shorter versions, 669 and 836, and in full, 813, 2016, 2018, 2027, 2036 and 2040; Abu Dāwūd in shorter versions, 894, 895, 911 and 1382; al-Nasā'ī, in shorter versions, 1094 and 1355; Ibn Mājah, in shorter versions, 1766 and 1775.

iv. This way of counting considers the ninth, seventh and fifth as the nights that remain of Ramadan.

Since its compilation over a thousand years ago, *Ṣaḥīḥ Muslim* has been recognised by scholars as an authentic collection of Prophetic teachings second only to that of Imam Bukhārī (d. 256/870). The hadith collection of Imam Muslim (d. 261/875) has had innumerable commentaries written on it down to modern times. However, there is no doubt that one commentary stands out as the most authoritative, namely that of the great Damascene scholar, Imam al-Nawawī (d. 676/1277), which in Arabic is entitled *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. This multidisciplinary commentary brings forth rich insights into the Arabic language, Qur'anic studies, Islamic law and jurisprudence, Islamic theology, Islamic spirituality and Islamic history.

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